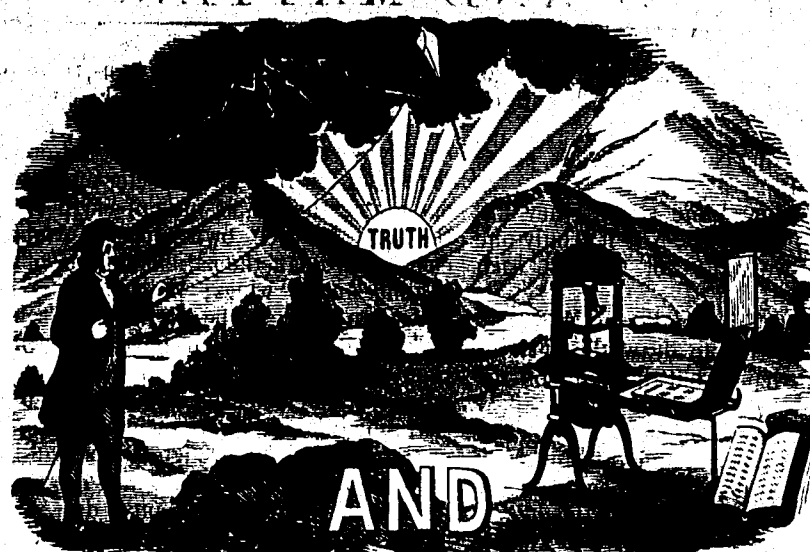


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

VOL. II. {MIND AND MATTER Publishing House,
No. 713 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, APRIL 17, M. S. 33.

{ \$2.15 PER ANNUM, Payable in Advance;
Single Copies Five Cents.

NO. 21.

FROM THE DEPARTED.

BY HORACE M. RICHARDS.

We are with thee, at the even-tide,
And then again at morn,
We are with thee, weal or woe betide,
Mid worldly smiles or scorn.

We would not have thee fall,
When on thy upward flight,
But would tear aside the veil
That hides us from thy sight.

We would bind thee to ourselves,
Would press our hearts to thine,
And show thee on its hidden shelves,
The proof that Nature is divine.

O! let thy faith be strong,
Thy mind, thy thought be pure,
And if thou dost not cease to long,
Thy recompense is sure.

Philadelphia, Pa.

PLOTINUS.

[From the *Biographie Universelle*.]

Plotinus, a philosopher of the Alexandrian school, neither wished to speak of his age nor the place of his birth; this was one of his eccentricities. It is known, nevertheless, on the authority of Eunapius, that he was born in Egypt at Lycopolis. Those who distinguish two cities of that name, one in the Thebaid, the other in Lower Egypt, cannot with certainty fix as the birth place of Plotinus which of those two cities; it is probably the first. He was born in the year 205 of the vulgar era. At eight years of age he attended the schools of the grammarians of Alexandria, and, notwithstanding, he still nursed at the breast, as Porphyry assures us, who has written with much detail his biography. Eunapius has confined himself to a short notice of him that is here translated in twenty lines; but the more marvellous recitals of Porphyry have acquired so much credit that Bayle has collected them, without subjecting them to that critical examination that they required, and Brucker regrets that Bayle neglected that labor.

From the time that Plotinus finished his studies of grammar, to the age of twenty-eight, the desire for learning took him to listen to the philosophers of Alexandria, we are ignorant of what he was doing. Brucker has also remarked this gap in the history of his life. The lectures of the philosophers displeased him because they mingled together grammatical, historical and literary ideas. These accessions were, perhaps, that which rendered them more solid and instructive; but Plotinus sought the purest metaphysics. He was attracted only to the doctrine of Ammonius Saccas, who has been very justly represented in this *Biographie Universelle*, as the founder of a sect of Illuminati and not of true Eclecticism. Plotinus, that all the other sages had wearied and grieved, had no sooner heard one lecture of Ammonius than he exclaimed, "Behold! I have what I sought." He was, it is said, for eleven years the assiduous disciple of that metaphysician; and as the latter had always boasted of the transcendent wisdom of the magi and brahmins, he resolved to go to the Orient to imbibe philosophy from that source. He was most impatient to be initiated in the art of performing miracles; these were much performed and believed in among the greater number of the pagan sects. When in 243 the Emperor Gordian commenced a war against the Persians, Plotinus, aged thirty-nine, enrolled himself in the imperial army; but—the expedition having stranded, he returned to Antioch without bringing back any of these treasures of oriental science. He none the less professed philosophy at Rome where he established himself. For a long time he abstained from divulging the esoteric or occult doctrines of his master Ammonius. It was only after Herennius and Origen had betrayed the secret of them that he thought himself released from secrecy. He composed, in the forty-ninth year of his age, twenty-one first books, that still he did not communicate to everybody. The following year he had Porphyry for his disciple, whose questions and objections obliged him to write twenty-four books more. They were completed towards the year 261. After that he composed nine other books, which completed the number of fifty-four books. He counted among his hearers some Roman Senators, some of whom, in love with the charms of his doctrine, abandoned their public functions, to live as he did, the lives of philosophers. They cite particularly the Pretor Rogatian, who having given away all his wealth and freed all his slaves passed the rest of his life in the open air and in ecstasy. The enthusiasm that Plotinus inspired drew several ladies to him; one named Gemina actually desired him to live with her, so that she and her sister might better enjoy the pleasure of hearing him. He was reputed so learned and virtuous that the dying entrusted their affairs to him, as a kind of guardian angel. Watching over a great number of wards and arbiters of hundreds of suits, he had the happiness of making no enemies. Notwithstanding, in the end, he found one in a philosopher of Alexandria, named Olympius, who employed calumny and magic superadded to destroy his reputation. It is Porphyry who speaks of these incantations, adding that Plotinus knew how to make them fall back on Olympius. Plotinus was, according to Porphyry, a magician so powerful, that one day he announced without fear of being contradicted by the facts, that at the moment when he spoke the body of his enemy would plait as a purse and that his limbs would strike together. After that it was not surprising with what correctness he predicted the destinies of his pupils and detected

the guilty who escaped ordinary vigilance. If he disdained astrology, it was not because he had not profoundly studied it. But his sublime metaphysics furnished him more immediate and surer means of divination. Such was his credit, even at the court, that in spite of jealousy he obtained from the Emperor Gallian and the Empress Salotine a piece of land in the Campania, to build a villa which he was to call Platonopolis, and to accommodate a colony of philosophers governed according to the ideal laws of Plato. This project was not executed; whether because certain ministers of the emperor opposed it, or whether the colonists who went there perished from too scrupulously following and misunderstanding the regime of life that Plotinus had prescribed for them. Plotinus experienced different indispositions during the last year of his life; a violent attack of the throat which prevented him from lecturing; an extreme feebleness, and acute pains in his hands and feet; attacks of colic, for which he refused to seek relief, because the vulgar means used seemed to be unworthy of philosophical gravity. Amelius, one of his disciples, proposed to him to assist at a sacrifice to the gods. "It is for them," replied he, "to come to me, not me to go to them." It would require rare wisdom to connect this proposition with any metaphysical doctrine, and not find in it much pride and even impiety. Plotinus would not permit his portrait to be made that his pupils desired to preserve; one of them drew his likeness from memory. He said, for himself, he felt humiliated to have a body and refused to regard this gross envelope as a part of his person. When he died of a quinsy, in his sixtieth year, in 270, "I make," said he, "my last effort to lead that which is divine in me, to that which is divine which is divine in the universe." They had after his death the most happy news of the state of his soul. Consulted by Amelius, the oracle of Apollo deigned to reply in fifty verses, that Plotinus was presented to Minos, Cacus and Rhodanantus less to be judged than not to neglect a customary and proper visit and that he enjoyed the happiness that was due to his illumination and virtues. It was indispensable to give an idea of the details with which Porphyry composed his *Life of Plotinus*, because they contribute to make known the opinions and manners of the philosophers of the third century; besides we ought not to consider as historical, except that which concerns the place and epoch of the birth of Plotinus, his studies grammatical and philosophical, the lessons he received from Ammonius Saccas, his voyage to Persia, his abode at Rome, the composition of his book, and his death in Campania. It appears that he wrote out his works with great negligence; as he was very near-sighted, he wrote them in small characters that he did not take the trouble to render legible; he did not complete his words; he was ignorant of or disdained orthography. To revise his writings, to rearrange the order of them, was a particularity of which his habits and caprices of imagination would have rendered him incapable. He charged Porphyry with this duty, who is suspected of having often substituted his own ideas for those of his master. There existed a very different copy of these books, made by Eutychius, another disciple of the philosopher of Lycopolis. As they have come to us they are fifty-four in number, and distributed in six Enneads or series of nine, which may be distinguished by the titles of Morals, General Physics, Natural Theology, Psychology, Ideology and Ontology; but at bottom there is too little order to render it easy to subject their contents to a systematic arrangement; and the title, Metaphysics, is the only one that agrees fully therewith. It has been desired, and this idea comes down from Porphyry, to divide the fifty-four books of Plotinus into three orders, or three ages, to wit, twenty-one productions of his youth, twenty-four of his maturity, and nine of his declining years. We think there is no reason to regard him as so aged; the clouds of delirium are there very little perceptible. "These books," said Mr. Buhle, "are precisely those where the extravagant speculations of the Alexandrians are depicted in the clearest manner; the philosophy of Plotinus is obscure and unintelligible; in order to feel some interest in his system, to appreciate the manner with which he raves, it is necessary to place oneself in the place of a man who abandons himself entirely to the errors of a heated and almost delirious imagination." Nevertheless M. Buhle adds that "if we do no require clear and precise ideas, which correspond with real objects, we will admire in Plotinus a very profound mind, and in his system a chef d'oeuvre of transcendental philosophy." In order to see whether there is any traits of genius, or only aspects of extravagance, in the six Enneads, it would be necessary to undertake an exact and complete analysis; we can here only extract a few general ideas. Plotinus was convinced that the state of trance (*extase*), or of enchantment (*ravissement*), is the first condition of the philosophy; and he calls that the simplification of the soul; he requires the use of all the faculties in contemplation; and he promises to the soul which will know how to be thus attracted by a single object that it will recognize itself as the absolute unity. He declares that existence cannot cease to be; and that because it is absolute, it is eternal. From this argument and some others he concludes that the world will be eternal; and he goes so far that Bayle and others have reproached him with Pantheism or Spinozism. He, at the same time, so far from showing himself an Atheist, has caused some to find in some of his texts the dogma of three divine persons. (See Feustking, *De tribus hypostasis Ploti*,

Wittenberg, 1694, in 4to.) Besides his mysticism borders on magic, theurgy, and even astrology, of which he despised ordinarily the practical application. In order to explain the universe he admitted three distinct realities—matter, form, body; which themselves make up the form and substance. These are in his eyes, or in his language, three substances, and by substance he means that which does not exist in a subject, but that which exists absolutely of itself and without attributes. He also denies that form shall be regarded as an attribute of matter. In all, admitting a first principle, a supreme divinity, he places in his intelligent world several gods at once spiritual without extent, and impenetrable; below them deities of a second order, which are not so completely spiritual and which occupy the space between the intellectual world and the sub-lunary world; after the latter, the demons, good or bad, by whom is established communication between the intellectual world and the physical world. Plotinus had his own familiar demon or spirit by whom he was all his life much controlled. Having given to the intellectual world an intellectual soul, to heaven a soul also, that he calls the celestial Venus, he created a terrestrial Venus, of whom he made the soul of the physical world. Such is, according to some, the system, according to others the tissue of visions, of which the developments make up, almost without any method, the fifty-four books of Plotinus, and which has sufficed to give this Egyptian a very distinguished place in the history of philosophy. In what sect to rank him writers are not agreed. The Alexandrian school was, at the end of the second century of the vulgar era, agitated with some lively controversies. The Peripatetic philosophy which before had been dominant there, was transformed into Epicurianism and skepticism; Platonism was also introduced and propagated there during the two first centuries of our era, but allying itself to some remnants of Pythagoreanism, stoicism, oriental traditions, Judaism, and to certain explanations of evangelical dogmas. According to M. Matter, the expression Neo-Platonism is very improper; Neo-Platonism is either confounded with Eclecticism, or with Syncretism, or with the Ammonian-Plotinian doctrine. Eclecticism, if there is any value to the name, would consist in choosing freely from every direction the principles, dogmas and the methods which would seem the most reasonable; such was, it is said, in Alexandria, the teachings of Plotinus, that Brucker counts in the number of the philosophers of whom the lessons displeased Plotinus. By Syncretism has come to be understood a chaos rather than a choice of doctrines, and those philosophers whose systems are condemned as incoherent and confused are in consequence consigned to this sect. This is the reason why M. Matter did not wish to include the Ammonian-Plotinian philosophy in it; he insists that Syncretism had commenced before Ammonius Saccas. As for ourselves, we see in the doctrine of Ammonius and of Plotinus only a particular syncretism, of which the distinctive characteristics are enthusiasm, mysticism and demonology, of a very complicated nature. M. Matter is persuaded "that the philosophy of Plotinus need only to be known to be admired; that few of ancient or modern mystics are wiser and more eloquent than he, when they have had to treat of objects for which Plotinus agrees himself that there was no language to express. In our opinion, all that which is inexpressible in language clear and exact is only dark and fantastical. If, after the example of Longinus, who was also a disciple of Ammonius, Plotinus had intermingled literary studies with his philosophical studies he would have been saved many errors; but he has given his ardent and gloomy imagination other food than sterile metaphysics. As he has not thought to render an account of the value of the terms that he employs, neither has he assured himself of the reality of the objects and ideas that they express, he supposes there are some relations between these words nearly similar to those that writers of romance establish between imaginary personages; he does not state clearly in any of his books, the questions, the solution of which occupies him and torments his ignorance; for example, to know whether all our knowledge is acquired through pure intelligence, or whether it is all the results of experience and analysis, or whether at last they ought to be divided into two classes, according as they are derived from the one or the other of those sources. We confess, nevertheless, that Plotinus was in vogue in a century that influenced the following ages and even our own age, in relation to certain schools of philosophy, and that he has been praised by some respectable writers, such as Macrobius, St. Augustin, Marcellinus Ficinus, Justin-Lepsius, J. G. Vossius, etc., besides the more modern authors that we have cited in this article. When at the end of the fifteenth century, the Medici established a Platonian Academy at Florence, Marsilius Ficinus, who was the director of it (see Ficino) made Latin translations of Plato and Plotinus; that of Plotinus appeared in 1492, at Florence, in folio, and was reprinted in the same form, at Basle, in 1559, and with the Greek text, in 1580, also at Basle, there are some copies of this edition of 1580, which bears the date of 1615. Plotinus by his profound obscurity escaped for a long time the notice of commentators; because, as Bayle has remarked, it is not right to give the name of commentary to the summaries or analyses which accompany the version of Marsilius Ficinus, Creuzer published in 1814, at Heidelberg, a volume in 8 vo. in which is one book of Plotinus, in Greek and Latin with the notes of

Wytenbach; it is the sixth book of the first Ennead; Beauty or the beautiful is the subject of it. Understanding the labor he had undertaken, this erudite man produced at Oxford, (1835, 3 vol. in 4to.) the complete works of Plotinus; the text revised on the manuscripts is accompanied with notes and tables; the commentary is little philosophical, and rarely dissipates the difficulties of the ideas of the philosopher; the Latin translation is that of Ficinus; although it had been characterized as admirable by an enlightened judge, (M. Ravaisson, *Metaphysique d'Aristote*, vol. 2, page 380,) some other writers have only seen in it a calculation of the Greek text, only an interpretation often as obscure as the original. Finally, they have rendered justice to the erudition and sagacity of Creuzer, all regretting that the connection left something to be desired; the punctuation particularly is often defective. As to the typographical execution it is that which ought to attend the typographum academum Oxoniense. The *Quarterly Review*, (June 1840,) has given an account of this great work, in seizing the occasion of retracing the picture of the Alexandrine doctrines.

One of "Blackfoot's" Band of Indians Captured and Photographed in Chicago, Ill.

CHICAGO, Ill, March 29, 1880.

To the Editor of Mind and Matter:

Enclosed find photograph of myself and "Blackfoot" standing by my side. Also \$2.25 subscription for MIND AND MATTER, to be sent wherever "Blackfoot" wants it to go. This will cancel my promise to him. I also have the pleasure of acknowledging his presence in my room the evening that I received the magnetic paper. I applied the paper and went to bed and fell into a quiet slumber, and dreamed that I saw an Indian in my room, standing at the foot of the bed. He looked at me and seemed to be meditating. It was so life-like that I waked and thought it only a dream. I got up, took off my clothes and retired for the night, still keeping the paper on. Some time in the night he raised me, bed and all, up and came near throwing me out on the floor. This time I was wide awake. It was some time before I could realize that there was not some one trying to play a trick on me. I was alone in my room; no person knew that I had the paper but myself; so I had to come to the conclusion it was "Blackfoot." I am fully satisfied that he was there with me that evening. In the morning I removed the paper.

Some few days after I called on Madame Carter, spirit photographer. Having the paper with me, and taking good care not to let her know what I came for, she gave me a sitting. The picture I send is the result of that sitting. The Indian that stands by my side is not the Indian that I saw in my dream. This puzzles me. You will please notice the position of Indian foot; it is on my boot; which is a black foot. By this he plainly indicates that he is "Blackfoot." I do not understand the significance of his armor, without it indicates that he was a warrior when alive on earth or in the form. Any light you can throw on this will gratify me very much. Please consult "Blackfoot" as to this, and see if this is not a genuine picture of him, or who it is.

I take pleasure in recommending Madame Carter, of 288 West Madison street, Chicago, Ill., as a truthful medium, as well as an estimable lady, worthy the patronage of all good people who wish pictures of their friends, from lock of hair or from personal sitting.

If this subscription entitles me to two premiums, I will take "Dawning Light" or the Fox girls' "Home" for one and "Homeward" for the other. If only one, send "Homeward." Please send me another magnetized paper for the ten cents, and oblige yours truly,

JOHN PAUL,
224 Walnut Street, Chicago, Ill.

[The picture, no doubt, is one of "Blackfoot's" Indians; but we are certain that it is not "Blackfoot" himself, for he has always represented himself as a medicine man and not as a warrior. It is entirely too small in stature to be him.—Ed.]

Special Notice from "Bliss' Chief's" Band.

M. P. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 8-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail, 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promise. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

F. Rice, P. M., Greigsville, N. Y., writes: "I am rejoiced that MIND AND MATTER was projected and is published just in time to avert the calamities into which the traitorous R. P. Journal was fast precipitating our glorious cause."



CHILDREN'S COLUMN.

A LITTLE BOY'S TROUBLES.

[SELECTED.]

I thought when I'd learned my letters,
That all my troubles were done;
But I find myself much mistaken—
They only have just begun.
Learning to read was awful,
But nothing like learning to write;
I'd be sorry to have you tell it,
But my copy-book is a sight!

The ink gets over my fingers;
The pen cuts all sorts of shins,
And won't do at all as I bid it;
The letters won't stay on the lines,
But go up and down and all over,
As though they were dancing a jig;
They are there in all shapes and sizes,
Medium, little and big.

The tails of the g's are so contrary,
The handles get on the wrong side;
Of the d's and the k's and the h's,
Though I certainly tried and tried
To make them just right; it is dreadful,
I really don't know what to do;
I'm getting almost distracted—
My teacher says she is too.

There'd be some comfort in learning,
If one could get through; instead
Of that there are books awaiting,
Quite enough to craze my head.
There's the multiplication table,
And grammar, and—oh dear me!
There's no good place for stopping,
When one has begun, I see.

My teacher says, little by little,
To the mountain-tops we climb,
It isn't all done in a minute,
But only a step at a time.
She says that all the scholars
All the wise and learned men,
And each to begin as I do;
If that's so—where my pen?

—Wide Awake.

Margotte's Story.

"I will tell you the story," said Margotte, pausing in her knitting, as we leaned together over the white palings of her little garden. "Yes, there is a story, madame—a story of a wolf; but you have got it wrong, madame, and I must set you right." Picture a sunset in the Pyrenees, a glorious crimson sky tipping the distant peaks with pale pink, and deepening the purple shadows on the nearer mountains—the mountains that inclose and overtop Margotte Nevaire's pretty home. I had come for a quiet month to this picturesque, secluded village, and though my month was over, I was tempted to linger day after day, for the sake of the sunshine and the mountains, and not least, perhaps, for the sake of these two peasant girls, with whom I lodged.

Margotte was the youngest of the two by fifteen years—the three boys who came between had died—and though it is very long since we learned side by side over the white palings, I can always call her to mind as she stood knitting there.

She was tall and strong, and finely made, with a clear white skin, and brown hair waving in heavy masses under her white starched caps. She had beautiful eyes, heavy-lidded and dark-lashed, and a firm, sweet mouth—such a woman as you see sometimes amongst the desolate mountains, as if God had given to them a grander soul, to compensate for the blessings He denied.

Leontine was different; tall too, and active, but with heavier movements, and more of firmness than of sweetness in her scarred face. She had no girlish vanity in her glossy hair, or the cap starched to such absolute perfection, for so much of her youth and beauty had vanished with that scar—a deep blue line from brow to chin—that no loving arrangement of the hair by Margotte's deft fingers could hide.

So Margotte said to me that evening, dropping her knitting into her apron pocket: "I will tell you the story of the wolf, madame. Leontine is out, and it is a grand story—a story I should like you to hear."

"It was night," said Margotte, "a cruel, cold winter night, such as we who live amongst the mountains have terrible cause to dread, for it means hunger and cold—sometimes absolute famine. It means the children crying for food when there is none to give them, and the wolves howling in the distance. Ah! those wolves, madame, how they make one shudder with their monotonous howls, that seem so near at first, and then die away into the far distance!"

"Well, it was night, as I have said, and the baby was asleep, as it might be here, and Leontine was knitting on the hearth, and Marcelle, a friend of Leontine's, was chattering to her, kneeling on the stones, and the door was on the latch."

"That was the mischief, you see; but Leontine was young then, and Marcelle was a giddy, thoughtless chatterer, and she had run in with her shawl over her head for an hour's talk. Leontine has told me of it so often that I almost seem to see the two girls crouching by the fire that sent bright and flickering reflections on to the snow outside."

"Suddenly, as they talked, there came distinctly to them the howling of the wolves across the snow. Marcelle put her hands over her ears and shuddered. Leontine knelt up and stirred the fire."

"Come closer, my friend," she said; "it is a dreary sound. Thank God, we are safe here!" "Are we safe, do you think?" asked Marcelle, with chattering teeth. "I dare not go home to-night. Will your mother let me stay here, Leontine?"

"Surely," said Leontine. "She was so brave, my sister, my dear, dear sister, madame, and so gentle! she took Marcelle's head upon her knee, and put her knitting aside to soothe her terror."

"We are quite safe, Marcelle," she said, "and mother will soon be back. It is a dreary night." "It was a dreary night, dark and still and terribly cold; the white flakes were falling slowly to the earth, and covering the mother's footsteps on the path."

Leontine walked over to the window and looked out; the fire-light was dancing and flickering on the snow outside, and making a cheerful patch of ruddy light in the darkness, which would guide the mother's steps for her home-coming. Through the darkness the howling of the wolves seemed nearer.

"Ah, they are coming closer," said Marcelle, starting upright. "Can you see them, Leontine? I am afraid."

"Leontine was leaning close to the glass, pressing her face against it."

"Yes, I see shadows," she said; "they are coming to the light, Marcelle. No! it is only one shadow, after all; we must not frighten each other."

"She turned with a faint smile to Marcelle's shuddering face, and tried to draw the curtains with her trembling hands, but the snow on the snow was very near."

"Do not be afraid, my dear," she said, kneeling down upon the hearth again, and drawing Marcelle's cold hands into her own strong ones; "be brave; we are quite safe, you know; the door is strong, and God is so good, Marcelle."

"But Marcelle was sobbing."

"Her sobbing woke the baby, and it cried—little meaning cries that fretted Leontine, and that brought the dark shadow nearer to the door."

"Leontine rocked the baby, but could not hush its wailing cries; she knelt beside the cradle, singing her strange, weird songs in a voice that never trembled, and all the time that foolish Marcelle was sobbing and trembling at her feet."

"Hush, for God's sake!" said Leontine at last, lifting her clear eyes, and trying to still the faltering of her voice. "You frighten me, Marcelle, and you keep baby fretful. Mother will soon be home, and the night is not long, and we are quite safe, thank God."

"But the words were still in her mouth when she heard a heavy shuffling in the snow outside, and a terrible howl that seemed to shake the little cottage to its foundations. Then—ah! think of it, madame—the door—this door against which you lean—was burst open, and out of the darkness a great wolf came bounding in, and paused for a minute on the threshold."

"Leontine was upright in an instant, standing before the cradle. Even Marcelle rose also, and stood shrieking on the hearth."

"But the great, lean, hungry wolf came slinking on—and it passed Leontine, and took the little baby from the cradle."

"Leontine had stood as if rooted to the spot, with her burning eyes fascinated by the awful sight; but now she strode to the table, and took a knife. And yet she dared not throw it, because of the baby, madame."

"They seemed so helpless all of a sudden, those two girls, while the great beast crept past them again, trotting to the door. Marcelle had taken a fagot from the fire and cast it at him, but he only shook it off, and growled savagely, bounding out into the snow."

"Ah, madame, it was terrible—terrible; and yet, as Leontine always says, God is good."

"For while Marcelle was crying by the empty cradle, and the snow was sweeping into the room and putting out the fire, Leontine had sprung to the door, and had flung herself to the ground, with her brave white face not two inches from the wolf's glaring eyes; she stretched out her hands and caught him by his shaggy coat, twisting her strong fingers into his matted hair. She still held her knife firmly, but she dared not use it."

"She succeeded in her wish, madame, however; the wolf was surprised and angry. With a low, fierce growl, that made Marcelle's heart beat to suffocation, he dropped the baby."

"Leontine has told me often that she never knows how she came living out of that terrible struggle; she says she remembers crying aloud to God to keep the baby safe, and to take the life she offered up so willingly instead. She remembers striking with her knife at the great body that fell upon her, blinding and suffocating her; then there came to her ears a dim faint sound like music, and my cries—I was the baby, you have guessed, madame—and then silence, such silence as Leontine says she thinks will be like the silence of death."

"But it was not death. Ah, no—there is Leontine, you see, coming up with her pitcher from the well; and the wolf, the last wolf killed in St. Privat, lies buried not a foot from where we stand; but Leontine will carry her trophy of victory to her dying day. Some people say that her face would be very beautiful but for the scar; but for me, madame, I think that it is the scar that makes her face so beautiful."—*Harper's Young People.*

Letter from California.

SAN FRANCISCO, April 7th, 1880.

I received your issue of March 20th, for which accept thanks. I am much interested in the work MIND AND MATTER is engaged in and would like to write you more facts regarding the work of "The Spirit Enemies of Spiritualism," as they have come under my own observation, on the Pacific slope. Their machinations are cropping out all over the land, and are deceiving the very elect. Our anniversary exercises have been celebrated in this city with considerable enthusiasm, although I am sorry to say that want of harmony in the ranks would not permit all to unite in the good cause. But we are human as well as spiritual, and the work of the good angels is still needed in our midst. As I am only a "high private" and do not lead or direct on either side, I could only listen and accept such truths and sentiments as I am capable of digesting, from either platform.

Last evening (Sunday) Mrs. Britten's subject was, "The Rise and Progress of Spiritualism in California." I regret to say I did not hear it. To me this is a most interesting theme, having been a resident of the State for twenty-nine years, and in full sympathy with the onward progress of this last best gift to suffering humanity—Spiritualism. It is the one progressive religion of the age—constantly developing the mind upward, step by step, forever. There are no barriers of creed nor formula; no pulpit nor platform, high or broad enough to circumscribe its onward march. It comes to the lowly one, tolling for the sustenance of every-day life; and whispers of another state of existence, where position is measured by worth, unlike the false positions of earth. It comes proclaiming liberty to the captive, and bids the slave go free. It comes as a messenger of good to all, saying to man: "There is no redeemer outside of your own soul. Save yourself. Look within. There is no escaping the penalties of wrongdoing."

Spiritualism reaches forth into all the avenues of existence, invading old time-worn institutions, saying to all, "Come up higher; throw off the shackles of ignorance and superstition; carry your religion into your every-day life; do not profess one thing and practice another. Have more of the heart and less of hollow forms; fewer Sunday prayers, and more week-day charities." It comes as a living voice to humanity in that world just on the other side, where our loved ones are bringing

the wisdom of higher minds to us, through earthly media. And we must come like little children, learning in the spirit of humility, always using our higher reason to digest, but not our prejudice to confound. It is no respecter of persons, often employing the simple ones of earth to confound the wise in their own conceit. And finally, it comes to woman, the patient sufferer of ages, with healing on its wings; proclaiming a gospel of power, and use, and beauty, that the selfish creed-makers of Christendom never "dreamed of in their philosophy." So in this crisis of the ages, when earth's creeds and dynasties are undergoing a winnowing process, we, who have seen glimpses of the better way, through the benign influences from the heavenly spheres, must not falter in the work that we are called upon to do.

The age is waiting for a full and complete emancipation for the race from priestcraft with all its dehumanizing and stultifying decrepitude. Be strong, then, and accept the meed of a full recognition of your great mission from one who has been brought by the ministry of angel workers to the plane of co-operation in all that pertains to human elevation and progress. The material world of the outward senses has been fully evolved, but the inner, spiritual, are yet among the mysteries, the elucidation of which must be wrought by the female forces, that have hitherto been held in solution, by the more crude and material elements of humanity. Truly, the "stone that the builders have rejected must now become the head of the corner," before the complete foundation can be laid on a firm and enduring basis. Look abroad into church and state and social life, and see the panic and confusion reigning there.

Go into the churches, Catholic, Protestant and Mormon, and see woman sitting at the feet of bigotry, tyranny and power, listening to the "Thus saith the Lord," content to be led always in paths that go down to hell. The higher minds in spirit life, the co-angels of liberty and love and justice, who are telegraphing to earth's children through sensitive ones, are holding up the banner of emancipation for their little ones, who are yet to be set as bright stars, in the diadem of a divine civilization. The handwriting on the wall of this Babylon has already appeared in letters of fire; "Speak to the daughters of my people," says this co-angel of Modern Spiritualism.

Mothers, daughters, wives and sisters,
Yours the greatest work of time,
Up and doing! souls are sleeping
That but need your potent power,
Rousing them to higher motives,
Such as suit this fateful hour!

Knows thyself; and then thy duty
Plain before thee will arise;
There the new and purer Era
Free from error's dark disguise,
Shall unfold before your vision
Spanning earth, and sea, and skies.

MRS. E. P. THORNDIKE.

Second Society of Spiritualists of New York City.

NEW YORK CITY, April 14th, 1880.

To the Editor of Mind and Matter:

Although this Society has had a season of prosperity from the time it was first organized, it now seems to enjoy an especial baptism of the spirit. Rev. Moses Hull's lectures in February gave the large audiences he drew to the beautiful Masonic Temple such a feast that there was a universal demand that he should be re-engaged for at least one month; accordingly he has occupied our platform thus far during April. Sunday, April 4th, he described his spiritual experiences from his earliest recollections to the present time. It does not seem possible that any one could have heard this straightforward narrative and not become a Spiritualist.

Last Sunday morning, the discussion was on "The Animal and the Spiritual Man; or the duplex nature of man as proved by clairvoyance, clairaudience, psychometry, psychology, and various other natural phenomena." In the evening the same argument was continued under the title, "Phenomenal and Scientific Evidences of Immortality." These subjects drew many to the Hall who are not regular attendants, all of whom went away impressed with the profundity and logic, as well as the naturalness of the argument. As a ripe biblical scholar and eloquent orator, Mr. Hull has no superior, and more than once was the question asked, "Whence hath this man this wisdom?"

The Second Society remain in Republican Hall during the present month, at the end of which time they move to a more commodious and accessible place for their meetings. Next Sunday evening Mr. Hull discusses "The Comparative Evidences of the Divinity of the Bible and of Spiritualism," and in the evening on "The Comparative Merits of Christianity and Spiritualism."

ALFRED WELDEN, President.

Mrs. Delia Eddy Brown—Fine Manifestations of Spirit Power.

MORAVIA, N. Y., April 11, 1880.

Editor Mind and Matter.

The manifestations of spirit power through the mediumship of Mrs. Delia Eddy Brown of this place still continue to increase, and are satisfactory to those who have witnessed them. The spirits materialize full forms and are mostly all able to talk audibly. In her dark seances musical instruments are played upon and floated around the room, whilst at the same time spirit voices are singing or talking. Her band of spirit doctors give magnetic treatments to those who are sick. Mrs. Brown is also a fine test medical and clairvoyant medium. She is one of the Eddy family of Vermont, a sister to William and Horatio G. Eddy.

Most respectfully, EDWARD BROWN.

IN MEMORIAM.

Passed to a higher sphere, March 21st, R. B. Rogers, in his sixty-fourth year.

Father was ill but eight days, and became clear in vision on the sixth and seventh days, saw his spirit friends around him; was ready and willing to go fearing nothing, he passed out without a struggle. None of the six that stood by the bedside could tell when he was born to the other life. Such is the death of a Spiritualist. O. P. Kellogg, delivered a fine address, and we lay the worn-out body aside, but he is with us yet. A knowledge that surpasses all faith. Blessed are they who die knowing the truth.

Fraternally your in truth, STUART L. ROGERS.

J. W. Montgomery, Cleveland, Ohio, writes: "Your paper is a cutting little sheet—silencing all opposers to Spiritualism, and vindicating truth and justice. Would like to understand the phenomena of magnetism as a healing agent, as I have great success as a healer and not very well developed."

Mrs. A. J. Travis, Bushnell, Ill., writes: "Enclosed find \$1 and three 3-cent stamps, for which you will send me your paper for six months. I am now taking the R.-P. Journal, but I want to fill its place with your paper. Bro. Samuel Watson, of Memphis, spoke three times on Sunday, March 7th, and made the most favorable impression that was ever made here. I wish we could have him often. He said I must take your paper by all means. He speaks well of you, and I think he will do you good."

Agnes Hastings, Nokomis, Ill., writes: "Please find enclosed subscription price for six months for your paper. We like to read a good spiritual paper—one that is edited by a good Spiritualist. My husband has taken the R.-P. Journal ever since its first publication until about one year and a half ago, when we came to the conclusion that its editor was not a Spiritualist, but a deceiver. If one should believe all that the editor of that paper has said of mediums he or she would come to the conclusion that there is not a true medium for the spirit-world. We are glad to hear that you stand by all true mediums, and think you are honest enough to expose all fraudulent ones."

T. H. Peck, of Harrisburg, Ark., renewing his subscription, writes: "I like the style of your paper very much. I live here in the backwoods of Arkansas, where we get but little spiritual food, consequently where there is the most ignorance there they hold the tightest grip on the soul-sickening bloody atonement. It was one hundred years ago when Thomas Paine speared the Catholics and the Protestants kicked. I think your plan the best one, that is, to 'take the bull by the horns' at once, for it will have to be done eventually. Spiritualism, sugar-coated with Christianity, is not worth a serious thought. Spiritualism needs no flavoring. Hold on to the grip of life as long as possible, for the world needs you."

Wm. Gathercole, Kalona, Iowa, writes: "I have received a notice that my time is out with MIND AND MATTER. But I don't think my time is out with your paper, that is, if it sticks to the text as it has done in the past. I have been taking spiritual papers for the last twenty years, but your paper is the best I have had. Other papers were all good for that time, but there is or ought to be progress in everything. From the tone of MIND AND MATTER, it appears to be progressive. I am not going to say, as some of the R.-P. Journal subscribers have said in that paper, that I will be a life subscriber to your paper; but I will say I will be as long as you conduct it as you have done in the past. I like the way you deal with Bundy and your demand for fair play for honest mediums. Go on, Brother, the angels will stand by you."

Miss Silva Vader, Scranton, Iowa, writes: "I have had your paper sent to me by some friends in Michigan, and I have read it over and over again, and I find that it speaks the truth in every respect. And after reading it I give it to my neighbors to read; although they are unbelievers, they cannot deny the truth it contains. I take your paper as my Bible. Every night after I retire, I read it and meditate upon it when all alone. Enclosed you will find one dollar and nine cents for a six months' subscription. When the six months are out I think I will be able to get up a club of five or six new subscribers. I shall try at least. If you think this worthy of publishing, I shall not object, for I am not ashamed to let the world know that I am a Spiritualist in every respect."

Sarah F. Breed, North Reading, Mass., writes: "Enclosed find \$2.15, the price of your paper for one year. We will avail ourselves of your most generous offer, and, with many thanks, select 'Homeward.' Please excuse our seeming negligence in not renewing our subscription on time, but we cannot think of trying to get along without your most interesting paper. We hail its weekly arrival with pleasure, for it lifts us out of our dependencies and discouragements and gives us new strength to go on and fight the battle of life out on the line. Thanks for the papers received. I wish I might get a few subscribers. Long may your paper wave, till all shall come to know the truth from the least unto the greatest. Allow me to thank you in my own behalf for your noble defence of poor, persecuted mediums. May you receive both in this life and the life beyond the reward you have so richly earned."

Lucy Smith, Marengo, Ill., writes: "I must say your paper is a feast for the soul. For the last thirty-five years I have lived under restraint; my husband is a Presbyterian of the Scotch type. It is a pleasure to think there is no sect in heaven for these old musty creeds go down with the current when they cross the stream. I have had quite an experience in spiritual demonstrations. About three years after the birth of the Modern Spiritual Philosophy I had a good opportunity to investigate it in my father's house, where I could go with freedom; the medium was my sister's daughter, 14 years old. She was as good a medium then as we have at the present time. We had independent writing, rapping, tipping, bell ringing; a horn taken up by the unseen hand and blown as loud as though a person in the room had taken it up and blown it for dinner; tamborine taken up, and carried all around the room; my spirit friends came, shook hands with me—I clasped their hands as natural as when in earthly life."

Trance Speaker Wanted.

TORONTO, April 11th, 1880.

No. 259 Yonge Street.

To the Editor of Mind and Matter: DEAR SIR:—We would like to have you call the attention of your mediums to the fact that we offer a three months' engagement to a suitable trance speaker. Meetings, one on Sunday and one on Thursday. We wish J. F. Baxter or E. V. Wilson would make their minds up to visit us. There is a good field here for mediums at present.

Yours respectfully, JOHN L. L. CHANCEY, President of Association.

Examination of the Bliss Imbrogllo.

Both in its Spiritual and Legal aspect. A 140 page pamphlet containing an account of twelve wonderful Materialization Seances, given in the presence of Hon. Thomas R. Hazard, of Rhode Island, during the months of May and June 1878, by the well-known mediums, Mr. and Mrs. James A. Bliss, of Philadelphia, Pa., also a review of the evidence in the noted trial of those mediums, October, 1877. Price reduced from 15 cts. to 10 cts.

Send a silver ten-cent piece if you can.

Address, JAMES A. BLISS, 713 Sanson St., Philadelphia, Pa.

For Mind and Matter.

LIBERAL LEAGUE SONG.

BY SADA BAILEY.

Air:—"John Brown."

All hail the glorious banner, our Liberal Leagues now wave,
From ocean unto ocean, o'er all the free and brave,
From superstition's error, the human mind to save,
We league together now.

Chorus—Onward, onward is our watchword,
Onward, onward is our watchword,
Onward, onward is our watchword,
Our Leagues are marching on.

We who would save the nation from uniting church and state,
Must "pool our issues" strongly, before it is too late,
Unite with will and purpose to make our power great,
In union there is strength.

Chorus—Onward, onward etc., etc.

No matter what opinions on other themes we hold,
As sisters and as brothers true, we must be grand and bold,
The wolf that would devour us, we must drive from the fold,
And save humanity.

Chorus—Onward, onward etc., etc.

Let us gather then together as workers all should be,
In love for every human heart, we chant our jubilee,
Seeking for the truth to make all people nobly free,
Our cause must surely win.

Chorus—Onward, onward etc., etc.

See! hosts of loving angels beam in wisdom's pure light,
Angels freed and glorified—from superstition's night,
Will gladly join with us—and guide us in the right,
While we united stand.

Chorus—Onward, onward etc., etc.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

PONTIUS PILATE.

My greeting to you is this: I was appointed Procurator of Judea at the commencement of the reign of Octavius-Augustus. At that time the Jewish nation was in a very turbulent state. Many men were brought before me on all kinds of charges, for these Jews were the most bitter sectarian bigots in regard to their religious views that I have ever met with as a mortal or spirit. There never was brought before me such a man as so-called God as the present Christian system claims. There was a Jesus Onanias who was tried before me for highway robbery and was crucified by my soldiers; but of the now renowned Jesus I know nothing whatever. In their Jewish ceremonies, conducted at their own temple in Jerusalem, they were just that kind of element to control as are the Irish of the present day. They were divided into three or four different sects, and each of these was striving to become the master of the others. It required the whole military forces under my command to prevent them from murdering each other in their own temple. At the time of my procuratorship in Judea there was a great influx of visitors from all over the East—wise men, so-called, who came there for the purpose of trying to understand the Jewish rites and ceremonies; but they were so strictly guarded in their worship that they would allow none to communicate the secrets thereof. You know from history that it was the Roman policy to conquer and rule all nations by allowing them to enjoy without interference their respective religious systems. We did this simply because we found that religious ideas had become so rooted in the minds of different people that they would be subservient to us just so long as we would allow their religious free scope.

Now I want to enter into further particulars. There was a sect of Jews called Essenes. They were what you moderns call Communists. They believed in having everything in common. They were also guided by the same principles that now govern the Shakers. The whole Christian story was conceived and framed among the Essonian brotherhood, who were hermits and lived apart from society. Christians to-day cannot prove anything about their man-God; and all their hopes would have been overturned and destroyed but for the destruction, by the Mahomedans, of the Alexandrian library. Christianity would not today have any foothold if it had not been for the Mahomedans. They can thank the bigotry of the latter for the success of their own religion.

I was Procurator in Judea in the fourth year of the reign of Augustus. I held the position nine years. In the latter part of my life I was banished for participating in a revolt at Rome, and I died at what is known to you as Trieste, in Austria, on account of being banished. This is the whole sum and substance of my career. As I hope for a happy spirit life, I can say I know nothing of any person, Jew or Gentile, of any Jesus, excepting the one mentioned in this communication. [He was asked how it was that he was attracted to the circle. He replied:] There are seven of us ancient spirits who desire to dispel the errors under which the Christian world are held enslaved and set them free to find and follow truth. Their names are Epicurus, Potamon, Porphyry, Aretas, Timothy, Chrysostom, and myself, Pontius Pilate.

KING HENRY EIGHTH.

GOOD DAY, SIR:—Fools may scoff and jeer at my communication, but "he who laughs last, laughs best." Some may ask, "Why do the philosophers, the learned, the high and noble, of past ages, come here and speak their sentiments through a poor common man?" They come because here is the place where the can be heard. Here is the place for truth to spring up and force itself out upon the ears of a drowsy world. Kings are not half as likely to be tyrants as their people are to be slaves, especially in an absolute monarchy. My mortal career would never have been written in blood—in injustice—if it had not been for my courtiers, who ministered to every wild and depraved appetite within my mortal organism. My earthly career had some good points. I certainly did not, in any religious way, bid defiance to the Pope's bulls. It was not because they were not good, but simply because they conflicted with my earthly desires. Even in my day, when religion was a power in the land, I had given up, after mature deliberation, every hope of a future life. I had become a Materialist. That, you of the present age understand far better than I did in my time. Materialism is a dangerous thing in the hands of a man in power, for it makes him say, "I will be a law unto myself—I will commit any crime against any person that dare to violate this law set up by me." With men in power, as with other men, the most powerful lever that can be employed to upset them is woman; and woman was the cause of my downfall. Every act of injustice committed by me in my mortal life was committed for the purpose of possessing other women. Why should I talk of deeds of blood when I have so much to say upon the outcome of those deeds in their grand results—the terrible atonement demanded of me as a spirit? Man can have no hell in the after-life worse than the hell of an avenging conscience. That will lash

and scourge him until he will cry out: "What can I do to be saved?" But there are kind, loving, beautiful spirits, that administer to your wants. They help you day by day to reach the fountain of happiness, where you can wash off all your mortal stains and rise, up feeling you are once again a man. No religion will do this. It must be the work of your interior moral nature crying out for relief. This will reach the ears of some angel spirit who will wipe the tears from your eyes, and help you onward and upward toward the mansions of bliss. You will sign me,

HENRY EIGHTH, of England.

REBECCA WHITTEMORE.

GOOD DAY, SIR:—I was brought up a Quaker, although I did not follow their ways strictly, but I think, as a spirit, that I lived as near to what I call true religion as it was possible for me to do in my mortal life. I tried to live so as never to infringe on the rights of any other person. I did not succeed in this at all times, but I never consciously violated that rule of action. I come here, to-day, as a spirit, to say to those who are left behind; avoid all strife and dissension among yourselves and you cannot help but have a happy hereafter. I cannot tell the secrets of spirit-life because I am environed by the laws governing material things and you cannot inject into matter, as it is, a single thought, until it becomes more purified from spirit-life in its exact meaning. That is, I cannot tell you exactly what I have seen, heard and felt as a spirit. The day of abstract spirit communion is now here; but when you receive the absolute you will need no mediums and then you will perceive the truths of the spirit-life so that there can be no doubt or question about them whatever. But until then you must receive what is imparted to you just as the spirit can give it. You can, however, never get the truth by testing the mediums. Test the spirits and see whether they are giving you the truth or not—or whether they are evilly disposed or come to bless and help you.

At the time of my decease I was 74 years old. I have children in New Hampshire.

REBECCA WHITTEMORE,
Fitzwilliam, N. H.

JOHN BIDDLE.

GOOD AFTERNOON, SIR:—I, in my mortal state, was one of those kind of persons that tried to patch up a religious system to suit myself; and I succeeded in getting a few followers; but like a great many, so-called, religious reformers, was no reformer at all. Fighting about infant baptism, predestination, total depravity, and all such foolish things. My time could have been spent a good deal more to the benefit of myself and the people I attracted to me, if I had only adhered to the simple forms which are the basis of all religions, namely a god of purity that loves all his creatures and that will not allow any person to be damned. There is no damnation but the damnation of bad circumstances. Being born under conditions in which your whole moral nature is cramped and never allowed to expand—this is suffering enough for any mortal. And, in fact, as a spirit, I have found out that this spirit condition is solely for the purpose of allowing your spirit to expand and unfold itself—in fact, to recompense you for all the bad conditions you have to undergo as mortals. There soon will be enough spirit power poured upon each mortal to help them to withstand temptation; and, in fact, their moral natures will become so progressed that it will be impossible for evil spirits or bad surroundings to lead them away from the path of virtue. So many men and women have lived and died on this planet that the emanations of their spirits is returning here with such force that they will uphold the pure and good, and destroy those who are in the wrong. The days of true spirit manifestations are upon you now—even at your doors, and you will soon find that that religion that is not built on spirit communion, reason and common sense will be overwhelmed.

JOHN BIDDLE.

THOMAS J. CARPENTER.

GOOD DAY, SIR:—In the first place I don't like this coming back hampered by what you call conditions, but as there is only one way to get here, I have to follow that way. I liked when here to be plain, solid and practical. There was not much transcendentalism about me. In fact I was rather bull-headed, and when I took a notion to do anything, I did it with all my might. In coming here, to-day, the first thing to be done is to give you a text. "Woe unto you who hope to have a good time on another man's blood, for you will not have anything of the kind." In the next place I come to advise you all to sell your church pews, and spend the proceeds in feeding and clothing your fellow mortals. Just start out on the practical at once, and you will receive practical benefit in the spirit-life. Start into the saving business right here and save each other all you can, and you will soon be happy and make this earth a Paradise, and a still greater Paradise will await you when you get on the other shore.

THOMAS CARPENTER,
Providence, N. J.

DAVID BRENNAN.

GOOD AFTERNOON:—It is about two months since I passed to spirit-life. I was born and died a Catholic. What has Catholicism done for me as a mortal and what have I achieved through it as a spirit? Will be the text of my communication, to-day. It teaches you that one mortal man can act as the intercessor for another mortal man. Its second teaching is worse than the first, for it teaches that when you come to die, if you have administered to you the holy sacrament, you will receive immortal happiness and forgiveness of your sins, which have been stamped upon your spirit in the mortal life. You pass to the life beyond to find that this fabric of your hopes is baseless. It has nothing whatever to recommend it. Think of the hundreds of millions of human souls that have been damned by that false teaching. Oh! my friend strike—strike with vengeance. I a Catholic, tell you this, for we do, indeed, need some brave heart—some iron soul to knock the scales of bigotry off both mortal and spirit eyes. I have been deceived—damnedly deceived in this religious system. I passed young to spirit-life. I am full of a purpose to do good, and in that purpose I shall never rest. I will continue to oppose and expose the false teachings of Catholicism, as long as I can find any place where it is taught. I will spare none who teach those damnable doctrines. I will be accused, no doubt, of being an evil spirit, but I will stand the test, and these prating priests will be glad to get down on their knees and crave my pardon. I will give them that pardon, only on one condition and that is this,

that they will throw away their bigotry and go out to all mortals and spirits, who have been misled by their teachings, and lift those infernal doctrines from off the minds of their victims. I wish to say to you, sir, you are engaged in one of the greatest works that was ever entered upon on this planet. You are little by little rolling away the cloud of error, ignorance and superstition, that has enveloped mankind, and making way for the sunshine of a religion of love.

DAVID BRENNAN,
West Baltimore St., Baltimore, Md.

Letter From Mrs. A. F. Anderson.

To the Editor of Mind and Matter:

Please to allow me to send an open letter to praise (not to flatter) you for the true manhood so well exemplified in your course.

It is a good proverb that one is often injured by the indiscretion of a friend more than by the discretion of an enemy, through the officious counselling and meddling advice of the former. They think that those they have in the least smiled upon, should swing on the hinges of their controlling voice. An avowed foe is preferable to contend with, for you can then meet them without being influenced by fear or favor. Friendship is not so valuable as to warrant bartering selfhood to secure it.

Spiritualists, as well as others, would do well to study the virtue of "minding one's own business," as well as cultivate a transcendentalism that is not made practical truth, by their aims to muzzle their visible and invisible teachers. If, as you have said, a subscriber feels that he or she is not compensated by the reading of MIND AND MATTER without stepping into the editorial chair, I would advise them to appropriate their money for a Sunday-school paper that benefits no one by its diluted information concerning "the land of promise."

I regret to see our "first-class lecturers" are silently or openly ignoring phenomenal Spiritualism; they having crossed the Rubicon of faith, standing on the cultivated soil of knowledge, seem to require no further need of the engineering of the spirits in their own interests, manifestly forgetting that others are waiting anxiously for some friendly invisible power to guide them on the mysterious tide of spiritual investigation which can only be done by the intelligent manifestations of the invisibles.

No doubt Christianity commenced its career, by the same channel of revelation, but it has subsisted so many centuries on "the gifts of the past" that spiritual dyspepsia has demoralized the whole Orthodox system, and quick consumption is inevitable for the church, militant now. As Spiritualists have attempted to nurse this Christian patient into new life and vigor, it is to be hoped the method will not be so depleting that the very elixir will not be able to distinguish the difference between the two.

The phenomenal phases of Spiritualism are "so common" and on such a "low plane" and "frauds are gaining so rapidly" that satanic agency may arise, equal to the occasion, and if we do not restore the power of Jesus or Mary, how can pure unadulterated manifestations be given? Yet I do not apprehend but that MIND AND MATTER will pull through. It is already able to go out and digest a little stronger food than a milk and water diet affords. If it keeps in the healthy spiritual atmosphere which the mediums furnish there will be no fears that materialization will fall into disrepute, as long as the "chair" is reserved for "one only," the flock not transferable.

Mrs. O. T. Samuels, the trance medium that was developed in St. Louis, last Winter, is demonstrating finely the law of progress, by her lectures. Last Summer she rested, by her guide's direction, and now she speaks fluently on any subject in an unconscious state. She is a lady of fine culture and voice for the rostrum, expecting to make the spirits' pleasure her duty to grant, henceforth I hope she will not progress so far as to detract from her usefulness, by ever discountenancing the phenomenal facts of Spiritualism, which is the only bridge that will carry us safely over the river of doubt and despair. Those phenomenal facts give the only positive proof of immortal life. Those facts alone can bring an intelligent faith, and desire to learn from the lips of inspiration.

MRS. ANNIE T. ANDERSON.

St. Louis, Mo.

Thirty-second Anniversary at Harrisburg, Pa.

HARRISBURG, Pa., April 1, 1880.

Editor Mind and Matter:

One of the most brilliant events in Spiritualistic circles took place on Wednesday evening, March 31st, in the spacious parlor of Mr. David Stevenson, No. 1020 Market street. From 7 o'clock ladies and gentlemen began to assemble, until the large apartment was comfortably filled. A number of members of the Liberal League were invited to participate. Among the principle Spiritualists present were: Messrs. Starr, Perry, Potts Bros., Glass and Stevenson, with their families. The invited guests of the Liberal League were: Mr. Richardson, president; Mr. Lansing, treasurer, and W. H. Keller, secretary. Upon motion, Mr. Perry was elected president, and W. H. Keller, secretary. Mr. Perry delivered an anniversary address, giving historical sketches of the origin of Spiritualism, the Rochester knockings, etc., expressing many noble sentiments in behalf of the cause. Mr. Starr followed in his usual humorous style, relating his varied experience in "grasping the idea," "does not doubt the individuality and immortality of an after-life," etc.

Mr. John McCrone appealed to the better nature in elevating mind and actions, drawing a flowered imaginary illustration of the beauties seen from the universe of Spiritualism. Mr. Potts gave an account of his development as a medium from childhood. Many questions were asked and answered by the gentleman. Many remarks were made by others, interspersed with music, both vocal and instrumental. Several beautiful productions were rendered in a masterly manner by the accomplished ladies and gentlemen composing the quintette, Miss Alice Stevenson, Mr. and Mrs. Glass, and the Messrs. McCrone. Mr. W. McCrone presided at the piano. Duets on the violin and piano were also given by Messrs. McCrone and Keller. After a vote of thanks to Mr. and Mrs. Stevenson the meeting adjourned to meet again next year.

Thus ended the grand anniversary of the thirty-second year of the existence of Modern Spiritualism in this country.

I am respectfully yours,

W. H. KELLER,
Secretary L. A. L., 145.

What Shall We Do?

MR. ROBERTS:—The above heading expresses the feelings of many mediums who are convinced of the probability of your theory of spirit deception. What shall we do? It is not enough that we know of the existence of subtle spiritual foes, who personate our friends and play the devil generally with our powers; nor is it sound philosophy to ignore their existence; but what practical treatment shall we extend toward these spirit Catholic priests who assail us with the malignity of fiends? Shall we return the compliments with interest, or bear patiently the obloquy attached to the cause by their interference?

My attention has been specially directed toward your experiences with the spirit enemies of the cause, and in the case of Col. Hinks, it seems as if even with all your experience in dealing with these subtle spirits, they sometimes place you in a false position. Now, by your leave, I would say, that I think the main trouble with these false spirits originates purely in ignorance of the fact that the religious nature of spirits is never higher than the plane of error, and that no spirit in or out of the form, that allows religious influence to predominate, will be free from deception. Certainly the scientists in spirit-life are no friends of religious dogmas. In a recent message from Prof. Faraday, I got emphatic warning to distrust any phenomenal phase of Spiritualism that tends to establish the truth of religious teachings concerning the ancient Bible worthies, and from a careful review of mediumistic experiences it seems palpable enough that the appearance of Jesus or the Apostles at a materialization seance is the signal for misery and woe to the mediums. Your correspondent has reached this conclusion, regarding the motives of these schemers against materialization, that the foes of human progress are the children of religious error, and that science must supersede the latter, or the individual can never rise above the realm of error.

A few words now about our spiritual rostrum. Cephas B. Lynn, at the Lake Pleasant Camp Meeting, scouted the idea of the existence of Jesuit interference, but Mr. Lynn as yet is unable to speak intelligently upon any other side than the religious phases of Spiritualism. The other noted speakers, inspirational and impressional, are very chary of giving forth the facts, (as they ought to know them to be) concerning the methods and motives of spirits in giving the proofs, and a casual inquiry on my part of some speakers showed such ignorance of the phenomenal facts, as to call forth amazement at their audacity in attempting to explain them without more study.

Two years ago, I gave two essays upon the scientific side of the question; one on the scientific relations of spirit and matter; the other upon mediumship; both being explanatory of the methods of the phenomenal phases; and curiously enough they fell as flat as the traditional mud-puddle, and my conceit as to the importance of the subjects went with them. However, J. M. Peebles pronounced the latter lecture as the best one he had ever heard, but certainly since then there has been little encouragement to repeat them.

What shall we do to draw the fangs of these hostile serpents, who creep out into the positions of trust, and who strike without mercy the defenceless and unprotected mediums through whom come all the evidence of mental immortality; and who are themselves the sport of every influence emanating from the invisible realm. A practical solution of this question is of more importance than all the speculation given concerning the nativity of Jesus or the sacred origin of the scriptures.

My own way of meeting these gentry is simple and effective. It is to say, prove your identity first by being truthful, and then to tell them that all their religious traditions are veritable rubbish in the path of progress. Torquemada makes no progress out of his bad earthly conditions by allying himself with the foes of truth. Spirits in other spheres do not see each other as we see, and hence many of them cannot throw off the evil of their natures until they first become receptive of truth as it exists upon earth. So a spirit developed under the bondage of priestly despotism, the freedom enjoyed by the philosophers in spirit-life, seems to be beyond the possibilities to observe their efforts to accommodate themselves to the power of modern thought.

As a matter of study, I have latterly had some insight into the feelings predominant in the hearts of these hostiles, and have had much sport at their expense. By watching the return current of mental forces from them; I seem to sense their ideas, and as they meet the influx of ideas from the sages of spirit-life the effect is ludicrous enough. Many of them seem to be perplexed and wonderstricken, to find that there exists knowledge beyond their attainments. Others pause and ask questions innumerable of the nature of spiritual growth, while some seem to be bitterly hostile to the influx of new ideas.

I can compare these experiences to nothing save the probable experiences of the inhabitants of a country enveloped in fog, upon their reception for the first time of sunlight, and the analogy is well nigh perfect.

The denizens of these realms of mental night are not blamable for their birth, nor are they responsible for the effect of perverted education. They are unable to rise above the effects of causes which, long ere they were born, stamped them with these proclivities. The God they worship is of their own creation and has no existence save in their own perverted imagination; hence dissimulation, error and vice are their weapons of warfare in His behalf. They come back into our earthly spheres of thought unchanged and often desperately despairing of ever emerging to a better state. They obey the priest because they know of no other teacher, and it seems a fit warning to the priests of earth that they themselves are bound to their misguided subjects by the triple bonds of ignorance, error and evil. Often they seek relief, and often, bearing of a nature that is akin to the physical realm of matter, are useful in transferring their peculiar chemical forces to the spirit seeking to materialize, but they are ignorant of this use and mentally are in hostility to the object of the seance. When, however, they can get the full control then comes the trouble for the helpless sensitive.

This is the best solution I can get of the intrusion of hostile forces, and the best method of dealing with them. I would not exclude them entirely, but I would prevent them from exerting their power for mischief by keeping firmly positive to them, and acting as the master rather than the servant of these unfortunate and perverse spirits.

T. C. B.

MIND AND MATTER.

PHILADELPHIA, SATURDAY, APRIL 17, M. S. 83.

Entered at the Post Office at Philadelphia, Pa., as second-class matter.

PUBLICATION OFFICE,
Second Story, No. 713 Sansom Street,
PHILADELPHIA.

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A WORD OF EXPLANATION.

We have had many letters from highly valued friends expressing regret that we should feel called upon to express our views, in relation to the conduct of those persons who have been the subjects of our animadversion, in the vigorous and emphatic manner we have done. These friends judge our course from their standpoint, which is wholly inadequate for them to judge us correctly. Many of them have not followed the current of Spiritualistic events sufficiently close to know that a most desperate and persistent purpose has been manifested during the past five years, on the part of the secret and open enemies of Spiritualism, either to utterly pervert it to their personal advantage or failing in that to suppress it. This general and combined hostility to the Spiritual movement began in the Summer of M. S. 26 (1874) and grew out of the Spiritual manifestations which then occurred in this city through J. Nelson Holmes' mediumship. Through the persistent efforts of Dr. Henry T. Child and Robert Dale Owen the country was made to resound with the thoroughly established fact, that tangible spirit forms could and did appear and converse and talk with them and others. The high reputation and standing of those two most prominent Spiritualists in this country accomplished what had not before been reached; and that was the alarmed attention of all classes of persons who, from prejudice or interest, hoped that positive and unquestionable proof of the truth of Spiritualism would never be obtained. From that time Spiritualism was destined to fight its way through an almost unbroken succession of attempts to arrest its progress.

It had been but a few months since we had been convinced of the truth of Modern Spiritualism, when we were assured by our personal spirit friends that this greatest of all revelations of truth was to undergo the most terrible ordeal at the hands of its enemies—that the opening battle would take place in the city of Philadelphia, the scene of the foundation of the only free government that had ever been instituted on earth—and that we would be required to take a public part in its defence. At that time nothing could have seemed more improbable to us than the fulfilment of these predictions. We had not the most remote idea that we would be ever in any way publicly identified with Spiritualism, our sole purpose and desire being to learn the lessons which this, to us, new revelations of light and knowledge could impart. Judge of our surprise when, but six months thereafter, we found all these predictions fully confirmed by the great conspiracy against truth, known to the public as "The Katie King Imbroglio." The strange and never explained folly of Dr. Child and Mr. Owen, in playing into the hands of the conspirators in that affair, compelled us to step into the fearful breach which their irrational conduct had made in the defences of Spiritualism, and to hold the position which they had so weakly and selfishly surrendered to the enemy. For daring to face those high priests of Spiritualism, and charging them with their cowardly and selfish betrayal of the trust reposed in them, we called down upon ourselves not only the enmity of the discomfited conspirators against truth, but we became the object of the enmity of those Spiritualists who were terror-stricken as we dealt our shattering blows against their great idols, Dr. Child and Mr. Owen, rather than stand by and see truth crushed under their ponderous weight. From that hour we have had to endure the misrepresentations and opposition of nearly every one of the would-be leaders of the Spiritual Movement. This, so far as personal considerations were concerned, we cared nothing about, and proceeded to devote all our energies to uphold Spiritualism against its open and insidious foes. It was the Young Men's Christian Association, led on by such men as John Wanamaker and George H. Stuart, who sought by the lavish expenditure of money to force Dr. Child and Mr. Owen into helping them to crush the truth, as it had been so fully and unanswerably testified to by those trusted and influential Spiritual leaders. Unfortunately, through the inordinate cupidity of Dr. Child, they succeeded temporarily in their unholy crusade against the only true revelation of that which appertains to the welfare of the individual soul of man. Time passed on, the phenomenal facts of Spiritualism continued to multiply, the effects of the treachery of Dr. Child and the weak surrender of Mr. Owen was fast disappearing and Spiritualism seemed again on the eve of a mighty advance.

The Young Men's Christian Association having by the most unblushing bribery and disgraceful corruption, so signally failed in doing Spiritualism a permanent injury, the Roman Catholic Propaganda took the matter in hand, and through their bigoted tools sought by the most infamous, iniquitous and criminal means, to accomplish that in which their Protestant Christian imitators had made so grand a fizzle. The attempt to discredit Mr. and Mrs. Jas. A. Bliss, and utterly ruin them was made. When that occurred, Steven S. Jones had been assassinated through the intrigues of Catholic bigots, and by the suppression of Mr. Jones's will, Col. John C. Bundy had obtained control of the *Journal*. The latter the moment the attack upon the mediums last named was made, joined his Catholic coadjutors, and strove as man never strove, to help them to succeed in their infernal plot to ruin Spiritualism. This Col. Bundy did without taking the least trouble to inform himself of the truth or falsehood of the wholesale slanders with which for months he burdened his columns. Col. Bundy had not the poor plea of ignorance for his conduct, which was such as would have rendered any open or avowed enemy of Spiritualism infamous. The only other spiritual paper of any extensive influence, the *Banner of Light*, acted in that affair only a little less unfaithful to the spiritual cause, than did the *Journal*, its proprietors refusing to allow anything to be said in relation to the matter.

Seeing the treachery of Dr. Child and Mr. Owen repeated in this conduct of the editors of the two great spiritual journals, again we found ourselves constrained to step into the breach which the treachery and cowardice of the recognized leaders of Spiritualism had permitted to be made in its defences. For this we incurred the jealousy and enmity of those would be leaders of Spiritualism, whose faithlessness stood rebuked by our fidelity to the cause which they were unwilling to defend against the assaults of its most implacable enemies. For two years we were slandered, misrepresented and denounced in the columns of the *R. P. Journal*, and not one word could we reply either through the *Journal* as it was our right to do, or through the *Banner of Light*, the conductors of the latter, seeming to approve of the abuse heaped upon us by its studied silence. The correspondents and contributors of the *Journal*, seemed to vie with Col. Bundy, in their efforts to create prejudice in the minds of the true friends of Spiritualism against us. During all this time we were being urged by spirit friends through more than a score of mediums in all parts of the country, to commence the publication of a spiritual paper, that would defend the chosen media of the spirit-world against the treachery and cowardice of traitors within the spiritual lines, and its combined foes without. We were without the least experience for such an undertaking, and we shrunk from it with the greatest dread. We had reached the advanced age of fifty-seven, a period when most men seek rest and quiet. Our life had been one of ceaseless efforts to be useful, and we needed relief from its soul wearying effects. At length the appeals from spirit-life became so urgent that we could no longer resist them, and we arose and went forth to do or die in battling for the truth.

We well knew the fearful warfare we were to endure before we could hope to enjoy that peace and rest for which our whole nature yearned; but we hoped to be spared the necessity of having to strike down those who should be at our side battling with the powerful and enraged foes of Spiritualism, and that we would be permitted to devote all our strength to driving back the common enemy. In this we have been grievously mistaken. Hardly had we appeared at the front, when we found ourselves beset flank and rear, by the traitors and cowards who demanded that an aggressive policy should not be adopted. We warned these people to cease to interfere with our movements—that we were there to fight the enemy—and that if we, must we would enforce non-interference at their hands. These warnings have not been heeded, and we have found it necessary to deal some of our heaviest blows at many misguided Spiritualists who, we know, will yet thank us for our severe treatment of them at this hour of the hottest conflict. They do not seem to realize the fearful power that is gathering to crush the cause that they hold dear, mistakenly flattering themselves that Spiritualism will be allowed to advance without fighting every step of its way.

As we have found ourselves antagonized from time to time, we have laid before our readers, in as full a manner as possible, the views of those who have sought to counteract our efforts to advance Spiritualism. In this we have done that which neither the *R. P. Journal* nor the *Banner of Light* have done to any considerable extent. Having acted in this perfectly fair manner, we have felt it our duty to criticise without reserve or equivocation, and in appropriate language, the acts of these unfriendly persons. When we have demonstrated by facts that a man was a spy, a traitor, a coward, a villain, a liar, a hypocrite, a swindler, a knave, a slanderer, a conspirator, a bigot, &c., &c., we have felt it our duty to apply those names to the offender. For doing this some of our very fastidious friends have been shocked, and driven to sympathizing with the lampooned sufferers. We assure these weak-kneed and fastidious friends that they are wasting their sympathy upon these people, for they one and all have not

dared so much as to whine at the punishment they have received at our hands. Let those who have felt the lash of our indignation complain of injustice at our hands. Until they do, let those who pity them so much keep out of harm's way themselves.

We do not intend to let up one particle in the course we have been pursuing. We believe it is the only honest and faithful course we can pursue. We have never struck any person who was honestly striving to help Spiritualism, so far as we know. If any person knows we have done so, let him or her state when and whom. It is not every one who claims to be working for Spiritualism that is really doing so, and they must and will be made to cease antagonizing it under the disguise of friendship.

We venture to say we are as severely criticised and denounced in corners and by-places, by these very fastidious friends, as any of those for whom they pour out their sympathy. That we are not publicly criticized and denounced, more than we are, arises solely from the fact that we have done no injustice to any man or woman knowingly or intentionally. With the exceptions of Prof. Kiddle and Dr. Buchanan, we cannot now recall any of the prominent Spiritualists who have complained of our strictures on their public acts. We have sought to exclude all purely personal matters from our columns, and devote them exclusively to matters of general and public interest.

We know our efforts are appreciated in quarters which bespeaks that natural discrimination which gives value to approbation. We refer especially to the most cordial approval and patronage which we have received from our lady friends in all quarters of the country. If we are the rough and uncourteous man that some of our critical friends would convince us we are, would we not receive some reminder of it from these gentle friends. They know, with that keenness of perception that is so characteristic of women, that we are doing our work in the only way it should be done, if it is to amount anything, and hence they send us only words of encouragement and cheer. If our male critics would emulate these true and unselfish women, the reign of peace will all the sooner come to Spiritualism, and the enemy will cease to receive your aid.

At a private sitting with Mr. James A. Bliss, given to Hon. Thomas R. Hazard, at which we were present, a spirit purporting to be Dr. S. Maxwell controlled the medium, and addressing Mr. Hazard said that while living he had entertained the most perfect confidence in Col. Bundy's sincerity as a man and Spiritualist, and was warmly friendly with him. But that as a spirit he had been able to get so close to him as to read the innermost workings of his heart, and had thus come to know he was the most dangerous opponent that Spiritualism has to-day, because of his enmity to it. He then said to Mr. Hazard that we had been greatly censured for the severe language which we had used in condemnation of the treacherous course Col. Bundy had been pursuing. He said no language could be used so strong to express the actual enormity of the conduct of Col. B. All who knew the gentle, genial nature of Dr. Maxwell, knew he would be the last spirit to recommend the severest measures when any others were available. And yet he begged and implored us to yield nothing in our determination to prevent the wrong that Col. B. was meditating and seeking to accomplish against truth.

With the approbation of such a spirit friend we feel that we are merciful to Col. B., to strive to prevent him from loading his soul with the guilt which will rest upon it, if he succeeds in his unholy aims. Ye would-be censors, give us a rest.

THE WORK OF THE ENEMIES OF SPIRITUALISM.

Six years since we entered upon a careful and thorough investigation of Spiritualism. From the outset we found our purpose interfered with by untruthful and unfriendly spirits, who seized upon every possible opportunity to throw discredit upon the mediums they were using, and to disgust us with the whole subject of Spiritualism. Who these interfering spirits were, and what their motive, we did not at first comprehend, and therefore could only watch and wait for the time when the accumulation of facts would enable us to determine these matters. We resolved to keep a record of all facts worthy of special consideration which should occur in the course of our inquiries. We have pursued that course and the wisdom of it is made apparent in view of the issue we are now called upon to meet and settle beyond all question.

Some two or three months since, Mr. F. F. Cook, of Chicago, published, through the *Banner of Light*, certain articles, in which he denied that there were any spirits that were evilly disposed or unfriendly to the cause of Spiritualism. He coupled his remarks upon that point with certain insinuated strictures in relation to our editorial course, which we noticed at the time, in such manner as we thought the occasion called for. The veteran editor of the *Banner of Light*, with his habitual disposition to evade the discussion of the living spiritual questions of the hour, tacitly assented to the wholly unsupported assertions of Mr. Cook, and we therefore rank him with Mr. C. as opposing us in our work of showing up the doings of the mortal and spirit enemies of Spiritualism. The *R. P. Journal* has been used ever since it was placed under the control of Col. Bundy, for no other purpose than to conceal the

fact that untruthful and inimical spirits are doing all they can to render Spiritualism odious and loathsome to all truth-loving, pure-minded people. To this end the *Journal* has been devoted, seeking to divert public attention from the operations of these spirit enemies of humanity, and to saddle all their infernal iniquities upon the poor helpless mediums who are so unfortunate as to fall under their psychological control. This has been the main issue between the *Journal* and MIND AND MATTER, and it has been so sharply drawn on our part as to create the greatest terror and alarm to these spirit enemies of truth, who see that their persistent work of deception is soon to end unless they can prevent our publication of the facts that are bringing their dark deeds to the light of day. There can be no doubt whatever that the recent visit of Col. Bundy to the East was to set on foot some movement that would tend to suppress the paper and the editor that were spreading broadcast throughout the land, and the world, the secrets of these bigoted foes of truth, right and justice. The fruits of Colonel Bundy's visit to Philadelphia are beginning to show themselves in the doings of some of the most prominent persons who took part in the anniversary observances of Sunday last at the meetings of the First Association of Spiritualists of Philadelphia. We, last week, noticed the unfriendly conduct of Cephas B. Lynn towards ourself and paper, and stated some facts that show that Mr. Lynn is not that pure and truthful man that he should be, to constitute him a qualified censor of our editorial course. As Mr. Lynn never before, so far as we know, thought it necessary to publicly criticise our personal and editorial conduct; and as we have done nothing and said nothing recently that we have not been doing and saying for more than a year past; we naturally infer that Mr. Lynn's treatment of us was the result of a concerted understanding with those in whose employment he is. We, therefore, recognize in the controlling element of the First Association, of which Henry B. Champion is president, a so-called spiritual organization which is aiding the mortal and spirit enemies of Spiritualism to oppose and injure the only publication that is grappling with that formidable power and dragging it into the open day, where all its power for harm will forever end.

We are confirmed in our view that Mr. Lynn only conformed to what he knew was the true position of the First Association, when he assailed us, from the fact that, on the same day, Edward S. Wheeler, the secretary of the association, tried to emulate Mr. Lynn in antagonizing us, by showing how much egotistical ignorance he could display, in order to depreciate the work that MIND AND MATTER has accomplished in upholding the cause of Spiritualism. In that vein of shallow wit, which constitutes a large part of the stock in trade possessed by Mr. Wheeler, as a lecturer; he sought to serve the spirit enemies of Spiritualism by sneering at our published statements of facts, turned to Mr. Champion, and said, as if in jest, that perhaps what he was saying was influenced by Jesuit spirits. We assure Mr. Lynn and Mr. Wheeler and Mr. Champion, and all other sympathizers with Col. John C. Bundy, in his efforts to crush the media of the land, and load Spiritualism down with the iniquitous conduct of obnoxious spirits, that you are more under those malign spirit influences than you are capable of comprehending. Just such ostentatious pretensions to mental and moral superiority as you one and all affect, attracts to you these spirit dissemblers, who know full well that you can, on that very account be made the most perfect instruments for their treacherous purposes. As you have seen fit to place yourself in front of the worst foes of MIND AND MATTER, you must not expect to escape the shots which it is pouring into the enemy behind you. Better get out of the way, and keep out of the way, if you can serve Spiritualism to no purpose.

We know the great issue of the hour to be the one that is presented to us in the phenomenal facts of Modern Spiritualism. Those facts demonstrate that there is now going on in the realms of spirit, a most determined struggle for ascendancy over the human mind. Bright, beneficent, and enlightened spirits are striving, by all available means, to bring earth's inhabitants to a perfect knowledge of the truths of the spirit-life, on the one hand; and on the other, dark, selfish and ignorant spirits are seeking by every means in their power to prevent the consummation of that great and momentous enterprise. Both classes of spirits are compelled to work through mortal medial instruments, and hence the fearful and distressing experiences that so frequently fall to the lot of these sensitive persons. For any man or woman, or any class of men and women, to deny or to attempt to ignore that thoroughly demonstrated fact, shows that they are under the influence of some other control than that of common sense and reason. If the facts are not as we have represented them to be, so far as our experience and observation have gone, we want some of these very wise critics of our course to point out in what respect they are deficient. If they are not facts, as we know them to be, then where can there be found one fact to prove that Modern Spiritualism has any foundation whatever? Sneers and supercilious airs can have nothing to do with the matter. The masses of the people have outgrown that condition of things when arrogance was regarded as wisdom, and verbiage common sense. Let us deal alone with facts. Those who want to revel in moonshine and transcendentalism could not be more out of place than to undertake to make Modern Spiritualism subserve their purposes.

AN UNEXPLAINED CHANGE OF FRONT.

Those who have watched the editorial course of Col. John C. Bundy will recall the fact that he has more than once deprecated the practice of public mediums making fixed charges for their services. Indeed, he has done what he could to discourage and oppose the exercise of public mediumship, by urging the substitution thereof, of private circles and private mediumship. The main ground on which he has urged that policy has been that public mediums were induced with a view to gain to act dishonestly in connection with their mediumship. For some unexplained reason Col. Bundy has become convinced of his error, and in a leading editorial in the last issue of the *R.-P. Journal* answers his former declarations as follows. He says:

"There is quite a numerous class among Spiritualists, especially in England, who look with disfavor upon the practice of mediums demanding a fee for their services. This class" (of whom Col. Bundy was one) "allege that the occupation of one who acts as a medium between the seen and unseen worlds, is too sacred to have a price set upon it; that a fixed fee tends to demoralize the taker and to render him mercenary and less trustworthy, leading to deception and illegitimate practices. Those who thus hold, claim that the medium should put his trust in his spirit friends, 'in the angel world,' 'in the wise spirits who are directing the great spiritual moment,' and ask no fee but take whatever the sitters are moved to bestow."

In reply to that, Col. Bundy, for the first time since he has had charge of the *Journal*, has found it necessary to speak favorably of public mediums as a class. He very justly and truthfully says:

"Mediums, as a class, will compare favorably with any other class and have among them no more, if so many villains and tricksters." (There, ye clerical servants of the Most High God, and ye Cardinals, bishops and priests what do you think of that? Mediums have "no more, if so many villains and tricksters" among them, than your papal brotherhood as a class. So says Col. Bundy and so say we.) "And the proposition for mediums to give their time and strength free of charge, depending upon the generosity of their patrons, as is suggested by those who oppose paid mediumship, is simply preposterous."

That is just what we say and have all along said, but just the opposite of what Col. Bundy has labored so hard to disprove. We are only surprised that Col. Bundy should have been so long finding out the importance of public mediumship, and his duty to advocate and encourage it. He very properly says:

"Mediums who devote their services to the public should, we believe, charge their patrons for the time given to each and not for the manifestations obtained. This course would render the medium less anxious and, therefore, more sensitive to spirit control. Some will argue that if no manifestations are had then the medium has not given an equivalent for their money, forgetting that the very word medium is significant of the fact that they cannot only apply the same rules as in buying merchandise, or consulting a lawyer, and that the medium, if thoroughly honest and conscientious, will only give what the spirits have to offer. Genuine spirit intercourse and physical phenomena cannot be had at all times for the asking; each sitting is an experiment and it is unfair to ask the medium to donate an hour wholly in the interest of the sitters, even though the experiment is barren of results. If payment for time was in all cases demanded mediums would find themselves with more time for rest and recreation, and thus be in better condition for the exercise of their mediumistic gifts; so they would, with far less strain, upon their vitality find their occupation more profitable than at present. Again, mediums, and there are many of them, whose time is so occupied that sitters have to come at a stated hour by previous appointment, should insist upon payment at the time the hour is assigned, and the fee should be forfeited to the sitters. This would prevent great injustice now suffered by these mediums through the carelessness of patrons who, having nothing to lose, frequently fail to keep their engagements."

This is just what we have been urging ever since we started MIND AND MATTER, and just what Col. Bundy has done what he could to discourage. We begin to feel that we have not labored in vain when we thus find Col. Bundy, constrained, in this public manner, to surrender and join us in demanding justice for public mediums.

We are equally pleased to note the fact that Col. B. has seen the folly of his course, in closing the *Journal* against the communications of spirits given through their chosen media. Col. Bundy has sought to create prejudice among Spiritualists against the *Banner of Light*, *Voice of Angels*, MIND AND MATTER, and other spiritual journals, because they granted a hearing to such spirits as sought to reach the public ear through their columns. Col. B., in the last *Journal*, publishes under the title, "The Spirit Voice," a whole column of spirit communications, heard clairaudiently by Mrs. Clara A. Robinson, of 49 Twenty-second street, Chicago. The list comprises no less than eleven different communications. As some of our readers may be interested in some of the communicating spirits, and as we desire to aid and encourage the *Journal* to continue its late but well begun work in the direction stated, we here give the names of the spirit communicators: Mrs. D. E. Huskins (or Hoskins), Fond du Lac, Wis.; John Crockett, Chillicothe, Mo.; Mrs. G. S. Ingraham, Chicago; Elias Shaw, Philadelphia; Mrs. Chas. E. Storms, Milwaukee; Jennie Phillips, (a girl spirit), no place named; David Hawes, Urbana, Ohio; John K. Hine, Dixon, Ill.; J. Gregory, No. 188 Illinois street, Chicago; Timothy Pappan, St. Louis; and Oliver Ribbolla (a boy spirit), Chicago.

We congratulate Col. Bundy that he has got so far from under the influences of the spirits, that he has over and over again publicly admitted guided and controlled him in his unfriendly attitude toward spirits and their mediums, as to repossess himself of sufficient moral courage to break from their control and act squarely against their advice and counsel. We hope and pray that the better influences which seem to have actuated him to change his editorial course will retain a permanent hold of him, and that the *Journal* may, even yet be saved to Spiritualism despite the powers of darkness which have heretofore held him.

In view of so much that we heartily approve in the last number of the *Journal*, we are pained to be compelled to notice the following manifestation of Col. Bundy's natural penchant for editorial slandering of honest and faithful mediums. It is truly a pity that any person claiming to be a Spiritualist and medium, as does Col. Bundy, should be possessed of a nature that could conceive and pen such a shameless attack, upon

as honest a medium as can be found in the world, as is the following. Says Col. Bundy:

"John Morgan and wife, with their spirit personator, Laura, have withdrawn from the 'materialization' business, and gone to keep their cabinet at Denver. The good friends who aided them in getting to Denver, are reported to be disgusted because, as they aver, the Morgans have never been willing to give test seances, and by their refusal have given just cause for distrust."

In view of the positive falsehoods of that paragraph we infer that there is not a shadow of truth in any part of it. We know from overwhelming testimony and thousands who have attended the seances of Miss Laura Morgan, that she has given her seances persistently under the most absolute test conditions, and that in no instance has there been one particle of trustworthy evidence that she ever personated a spirit. The "good friends" who seem to have been Colonel Bundy's informants, and who induced Miss Morgan and her parents to go to Denver, are undoubtedly devotees of the father of lies, or they would never have been guilty of that lying pretence, to excuse their vile treachery to these slandered and outraged victims of their deceit. Who are those "good friends"? Will some one send us their names that we may give them to all mediums, so that they may shun them as they would poisonous serpents lying in wait for their destruction. Such human reptiles should be shunned by mediums and detested by all honorable men and women, whether Spiritualists or otherwise. Spiritualism cannot afford to lose the services of Miss Morgan, and Col. Bundy and his Denver coadjutors, in slandering Miss Morgan, will find that she has true friends enough to see her righted against their malicious efforts to drive her from the work for which she has been chosen by the spirit-world.

We are equally pained to see in the same number of the *Journal* a most baseless slander of Dr. T. B. Taylor, one of the ablest and most effective public advocates of Spiritualism. Such actions as these, on the part of Col. Bundy, are beneath the contempt of honorable people. They can but pity the wretch possessed of such malevolence.

A WORD TO THE CATHOLIC LAITY.

We sometimes fear that the plain speaking which we are obliged to use, on the subject of the Roman Catholic Church in general and of the Jesuits in particular, may be misinterpreted. But we do not forget that there are Catholics and Catholics, and we have always felt a warm desire that the better elements might prevail over the worse in that great Latin communion which we call the church of Rome. That organization comprises nearly one-half of Christendom, without counting the Jew-boy, Moriara, baptized in 1858 by a maid-servant and carried off to a convent against the wishes of his parents. The church of Thomas a Kempis and Vincent de Paul, of Erasmus, and our own Carroll, of Colet and More, of Pascal and Arnould, of Nicole and Quesnel, that church which is the mother of so many saintly children must needs command the respect of every thinking mind. We war not against so much of truth as exists in the Roman Catholic Church, but we do contend that the Jesuits who now rule it are using for the sake of gaining money and power for themselves, the most holy sentiments of the human heart. We charge the Roman Curia with the propagation of a faith in which its members do not themselves believe. We charge them for example with unbelief in the doctrine of the infallibility of the Pope, a doctrine which under the Decrees of the Vatican Council is as essentially and imperatively a part of the Roman creed as is the great Catholic doctrine of the Divinity of Christ itself. For instance, when the Italian newspaper, *La Capitale*, recently began to publish a life of Jesus, written in a Unitarian sense, the principal argument of the Advocate Causino of Turin in favor of prosecuting the publisher, was that "if you take away the Divinity of Jesus Christ the Pontiff is reduced to a nonentity; which, though true enough, sounds odd to Protestant ears, but it reveals the fact that the Pope is the true object of faith with the Ultramontane party in the church."

It is this subordination of spiritual to temporal interests which is disgusting even the laity themselves with the administration of the church. The Vatican makes the restoration of the temporal power of the Pope a matter of religious duty and necessity; and it seeks the accomplishment of that bad end through the outrage of a foreign intervention against the people of Rome and through the breaking up of the great Italian kingdom. The Holy Father, under ill advice, aims heavy and as far as he can make them so, deadly blows at the freedom of mankind, which nevertheless has a good memory, and by sad experience has learned never to trust ecclesiastics with temporal power. Hence we see to-day the Court of Rome, and its Head the Pope in direct feud, not only with Italy, but with Germany, France, Belgium, Portugal, Spain, Switzerland, Austria, Russia, Brazil, together with most of South America. Only the little Republic of Ecuador is in full accord with the Vicar of Jesus Christ, and that because it advocates the use of military force to restore the temporal power of the Pope. The trouble with Ecuador, however, is that it has no military force.

What part will American Catholics take in this war? Will they go down on all fours and let the clergy saddle and bridle them at will? Or will they rise in their manhood and with Victor Emmanuel, and Father Curci—himself a Jesuit—and Count Cavour, draw the distinction between Church and State, between canon and civil law,

between religion and novelty. Again we repeat there are Catholics and Catholics. There is a large and intelligent portion both of the clergy and laity of the Roman Church who are liberal at heart, who raise their children to learn something besides the catechism; who, if it came to the point whether they should be loyal to the flag of their country or the banner of the Pope, would never hesitate to defend the emblem of freedom, and who are staggered at the doctrine of the infallibility of a mortal man. These men are Catholics, but they are not bigoted Catholics. We sympathize with them from the bottom of our soul; we respect their scruples, while we long to break the chains that bind them to bigotry and error. With them we say, "Peace on earth to men of good will!" To us, as to them, the traditions of the Church are venerable; only we venture to claim that we understand their inner meaning. For instance, we believe, according to Scripture, that there is one of the Apostles that is not to die until the Lord comes again. Ask your father confessor what that words means, "If I will that he tarry till I come, what is that to thee?" and a hundred to one, he cannot tell you. We can. It is that apostle who is always represented in sacred art as young, renewing his youth like the eagle, which is his traditional emblem. It is St. John, the beloved disciple, the apostle of charity. He is still breathing in his tomb at Ephesus, according to the Catholic legends, and he is to wake up at last to save the world by lighting again the sacred flame of brotherly love. In a word, he is the personification of Love. Penetrate beneath the thick veil of forms and ceremonies, of symbols and traditions; understand the meaning of your own religion, and permit no priest to rob you of your reason and your manhood. Then you will find that there is no difference between true Catholicism and Modern Spiritualism. The Church has always believed in the communion of saints and that is what we believe. She has always believed in purgatory, and so do we. She believes in Jesus, and many and we believe in a Father and Mother God. We neither of us know what Deity is, in its essence, but we both acknowledge that the God-head is not complete without the maternal as well as the paternal principle. In defending, then, what we believe to be a revelation of the spirit-world from the attacks of the hierarchy of the Roman Church, we repeat, that we have nothing but eternal warfare against the principle of obscurantism and priestcraft, but at the same time nothing but charity for the holy and humble men of heart with which that Church abounds.

THE OTHER SIDE OF THE STORY.—MISS LAURA MORGAN VINDICATED.

It will be remembered that some weeks since, we published an article taken from the *Denver Republican*, giving what was represented as an expose of Miss Laura Morgan, the celebrated materializing medium at Denver, Colorado. We supposed there was some little truth in the statement made in that paper; and that the assailants of Miss Morgan and her parents had acted in the ruffianly and brutal manner in which they claimed to have acted on the occasion referred to. It appears, however, from the following statement of Mrs. Joanna McGee, who was present and saw all that occurred, they were less ruffians and brutes than cowardly poltroons and unconscionable liars. Such human cattle as these are invariably the assailants and slanderers of genuine and faithful mediums. We were astonished to receive a letter from Col. Mackey vouching for the character of the five miscreants connected with this cowardly affair; and therefore conclude he is not a whit better than they are.

Mrs. Magee writes us as follows:

Editor Mind and Matter:
"I am the 'well dressed lady' spoken of in the *Denver Republican* as present at the great *Denver exposure*. I was an eye witness of all that occurred at the 'so-called' exposure, and saw the whole outrageous transaction, and know that there is not one sentence of the published report of the affair that is true."

"I saw, when I entered the reception room, there was something wrong, and asked my spirit friends if I was right. They answered that I was right, and that the five men had come to break up the circle. As soon as we entered the seance room, I observed their unwillingness to comply with Mr. Morgan's request as to the seats they should occupy. There were three of them seated at the end of the piano, where Mr. Morgan sat, and the other two sat at the end where the light was and where Mrs. Morgan sat. There were two ladies sat between the five men. The 'Gentleman with the glass eye,' and myself sat behind them. The man that made the first break sat right in front of me."

"As soon as the spirit came out and took her seat at the piano, the man in front of me jumped to catch the spirit, or the medium, as he thought, but he failed to catch either of them. I say this because I know the cabinet door went shut at once and was never opened while the five men were in the house. When the Judge was called by myself to come and help Mr. Morgan, he struck two matches to see how to get around to where the men were. Another reason why I know he caught nothing is because as soon as he made the break I rushed to the platform in front of the cabinet-door and never left it until the room was fully lighted, by opening the door to an adjoining room, in which a bright light was burning. Then the men were seen, and Mr. Morgan jumped towards the man who made the first break. Two of the men caught him and they all fell on the floor together. Mrs. Morgan asked what was the matter and I told her they were trying to get to the cabinet. I was then standing on the platform close in front of the cabinet door. As to their story about having grabbed the medium—her having cried and plead to be released—her falling down—and about their showing her to the circle;

is all false. There was not a word spoken by any one while they were trying to hold Mr. Morgan except by Mrs. Morgan and myself. Their statement that either of them laid their hand upon Mrs. Morgan that evening is false. I do not think it would have been very safe for them to have done it under the circumstances. They said in their report they bade the lady good-night and left. That is not true—they backed out of the house like whipped dogs."

"I would have written you before, but I was waiting for some of the bon-ton Spiritualists of this place, and especially those who brought Miss Morgan and her parents from their home, to take this affair up and see that they were defended. But as yet they have failed to do anything. They made quite a stir for a few days and then it was dropped, and Mr. Morgan was left to fight the slander alone."

"I am glad to see one editor that will take our part in this unfriendly world and do us justice. I despise an editor that publishes a so-called Spiritual paper that will actively or passively join the enemy every time some pack of rascals conspire to slander and injure mediums."

"Thank the good angels we have lived to see some of the best minds in the country endorse as true the phenomena that are everywhere occurring through the spiritual mediums of the land, among whom Miss Laura Morgan is one of the best and most faithful."

"If you wish to publish this as an act of justice on my part towards Miss Morgan, you are at liberty to do so; but I want you to put my name and address to it in full."

"MRS. JOANNA MCGEE, Medium,
769 Wilton Street, Denver, Colorado."

We credit the statement of Mrs. McGee without any qualification, inasmuch as it so perfectly agrees with the results of two cases of spirit grabbing which came off in this city. One was in the case of Mrs. Bliss, when a spirit form was grabbed, and while the grabber fell to the floor, the spirit was seen by more than twenty persons to glide away from his clutch and pass through the locked wire door to the medium in the test apartment of the cabinet. In the other case the form of Mr. Chattuck, the chief of the band of guides of Henry C. Gordon, was grabbed by a powerful man, and dissolved in his embrace. In neither of those cases did the medium suffer any harm. The guides of the mediums knew the intentions of the assailants in both instances and provided them protection. In view of the very consistent statement of Mrs. McGee there cannot be a doubt that Miss Morgan's guides read the minds of the conspirators and arranged for her protection; otherwise she might have been seriously injured. So far from this having been an exposure of Miss Morgan as a medium, it has served to afford the most indubitable proof of her mediumship, and of the surprising protection given her by her spirit guides. We may truly say to these base and lying slanderers of Miss Morgan, "Vipers, ye bite a file." Col. Mackey, in endorsing these discomfited villains, says he knows two of them to be Spiritualists. We know that statement to be false, for no man that will lie to injure and degrade a medium, and that medium a young and innocent girl, has any claim to the name of Spiritualist. Hell hounds is the only name that can designate their nature. Did those cowardly slinks but dare to tell the truth, and own how completely they were defeated by those true Spiritualists—the spirit band of Laura Morgan—they might then have had some pretence to claim that they were friends to Spiritualism and honestly desiring to advance it. As the case stands, they are no more Spiritualists than is John C. Bundy, who endorsed their secondrelism, and joined the yelping pack in their hunt after one of the best and most justly feared mediums. It is only the true, the tried, the thoroughly established mediums who call down upon themselves the persecution and enmity of the enemies of Spiritualism. So evident is this fact becoming that we are led to conclude when we hear of "another exposure" that an attempt has been made to suppress a genuine medium.

We think Mrs. McGee's strictures on the conduct of those persons, who induced Miss Morgan and her parents to go to Denver, in this affair are richly deserved, be they whom they may. If they thought Miss Morgan unworthy of their protection, they ought to have had the honesty and fairness to have said so. From their conduct in saying and doing nothing about the matter, we infer they are not Spiritualists, but Bundyites—the worst of all enemies of Spiritualism. We infer from facts given in another place that Col. Mackey was one of them.

Dr. R. C. Flowers' lecture before the Co-operative Association, last Sunday afternoon, was an admirable hit at the "spiritualistic cranks" and was well received by the audience. He made some capital points upon those who claim mediumship one day and expose it the next, saying that those who were capable of doing that work were doing more harm than any others who were opposed to the phenomena. He also stated that he understood that the "Mediums' Defense Association," lately organized in this city, was for the benefit of mediums and not for expositors.

At a late meeting of the Board of Managers of the Co-operative Association of Spiritualists of this city, it was decided to close the course of lectures for the season, on the last Sunday in this month. A committee was appointed to secure a smaller hall in which to hold the meetings of the association during the summer months. This association, although the youngest in the city, has successfully sustained the lectures during the past winter and has been the means of doing great good.

PLOTINUS A SPIRITUAL MEDIUM.

On the first page we publish a biographical sketch of Plotinus, the distinguished disciple of Ammonius Saccas; who has left, not only the most positive evidence of the fact that Ammonius was a teacher of the Christian religion, but that he was also a disciple of Potamon, and a spiritual medium of extraordinary endowments. This biographer says:

"The lectures of the philosophers displeased him because they mingled together grammatical, historical and literary ideas. These accessories were, perhaps, that which rendered them more solid and instructive; but Plotinus sought the pure metaphysics. He was attracted only to the doctrine of Ammonius Saccas, who has been very justly represented in this *Biographie Universelle*, as the founder of a sect of *Illuminati* and not of true *Eclecticism*. Plotinus, that all the other sages had wearied and grieved, had no sooner heard one lecture of Ammonius than he exclaimed, 'Behold! I have found what I sought.' He was, it is said, for eleven years the assiduous disciple of that metaphysician; and as the latter had always boasted of the transcendent wisdom of the magi and brahmins he resolved to go to the Orient to imbibe philosophy from that source. He was most impatient to be initiated in the art of performing miracles; these were much performed and believed in among the greater number of the pagan sects."

And here we affirm, and defy contradiction of the affirmation, that Ammonius Saccas was a Christian, an Apostle of Eclecticism and a spiritual medium who proclaimed the truths of Spiritualism as early as the second century of the Christian era; and that he was the founder of a sect of *Illuminati* which meant nothing more nor less than the intercourse and communion of its members with wise, pure and advanced spirit intelligences. It was the discovery by Plotinus of this great fact that made him exclaim on hearing one lecture of Ammonius, "Behold! I have found it." To show that there is every reason to believe that Ammonius delivered that lecture while spiritually illuminated as a medium, note the fact that Ammonius "boasted of the transcendent wisdom of the magi and brahmins" who, we now well know, were highly gifted and developed mediums. Note the further fact that the learned and philosophic Plotinus "was most impatient to be initiated in the art of performing miracles," in which the sages of the East were so skilled. What were those miracles, other than the spiritual phenomena of the present day; and what were those magi and brahminical miracle workers other than well developed spiritual media? Can any one answer? We know they cannot and will not attempt it.

Again Porphyry, the pupil and biographer of Plotinus says:

"Plotinus was a magician so powerful that one day he announced without fear of being contradicted by the facts, that at the moment when he spoke the body of (Olympias) his enemy would plait as a purse and that his limbs would strike together. After that it was not surprising with what correctness he predicted the destinies of his pupils and detected the guilty who escaped ordinary vigilance."

Can any one fail to perceive in these precious facts that Plotinus was a spiritual medium of no ordinary character.

The anecdote related of him by Amelius, one of his disciples, when the latter proposed to Plotinus to assist at a sacrifice to the gods, as a means to relieve his physical infirmities, also shows that Plotinus knew who the gods were who were worshipped in his day, and that they were but human like himself. When he replied to Amelius, "Tis for them" (the gods) "to come to me, not me to them," he was neither vain nor impious, but speaking a truth made manifest by the light of Modern Spiritualism. When he said, "For myself, I feel humiliated to have a body, and I refuse to regard this gross envelope as part of my person," he showed how perfectly he understood the true relation of spirit and matter in the mortal state. In his dying remark, "I make my last effort to lead that which is divine in me, to that which is divine in the universe," not only did Plotinus show how clearly he understood the transition of spirit at death, but spoke words worthy of an archangel. His biographer says, "They had after his death the most happy news of the state of his soul," which shows clearly that the spirit of Plotinus returned and identified himself to his friends. That the latter were Spiritualists in every sense of the word is almost certain.

But the absolute proof of the fact of the mediumship of Plotinus is contained in these two sentences of his biography:

"In all, admitting a first principle, a supreme divinity, he places in his intelligent world, several gods at once spiritual, without extent and impenetrable; below them deities of a second order, which are not so completely spiritual and which occupy the space between the intellectual world and the sublimary world; after the latter, the demons," (spirits), "good and bad, by whom is established communication between the intellectual world and the physical world. Plotinus had his own familiar demon, or spirit by whom he was all his life much controlled."

Who will deny that Plotinus was a medium and Spiritualist, after that? Now Plotinus was the disciple of Ammonius Saccas, and Ammonius was the disciple of Potamon, the founder of Eclecticism, which was the original source of what was afterwards perverted into what is known as Christianity. In view of these facts it is not unnatural that so little has been permitted to come down to us in relation to these great forerunners of Modern Spiritualism. We have been taught to detest the barbarous bigotry of the Mohammedan ruler who deprived the world of the literary treasures of the great Alexandrian library; but infinitely worse has been the consequences of the barbarous bigotry

of the Christian Emperor Theodosius, who, in the sixth century, ordered the destruction of the writings of the Neo-Platonic followers of Potamon, and thus, for thirteen hundred years, enabled the Christian priesthood to conceal the truths which are now being made manifest by the spirit-world through modern spiritual media; and to hold the minds of their fellow-beings enslaved, to come and go at their beck and nod.

To these sanctimonious dissemblers we say the time has come for you to stand aside and admit the light of truth to shine into the hearts and souls of men. Too long have you thrown therein the blackness of religions bigotry and hate. Stand aside. The spirit world demands it, and will be obeyed. Out of the mouths of babes and sucklings they condemn you. Better make your peace with them and your crime-laden consciences while yet you may, for justice must be satisfied to the uttermost farthing of your fearful indebtedness.

EDITORIAL BRIEFS.

LITTLE "Sunshine" enjoys the best of health.

The *Celestial City* has a department devoted to "Items from Philadelphia from the pen of Lancel."

Mrs. MAUD E. LORD, physical medium, is giving seances at 419 West Randolph street, Chicago, Ill. It is reported that the manifestations through her mediumship are still very satisfactory and the attendance at her seances very large.

Mrs. ANNIE LORD CHAMBERLAIN, we are informed, is lying ill at the residence of her father, Dr. Lord, in East Somerville, Mass. This is the occasion of her being dilatory regarding her correspondence. As soon as she is able, she will resume it.—*Banner of Light*.

The Sociable held under the auspices of the Co-operative Association of Spiritualists, of this city, last Monday evening, was a great success. A happy company could not be found than those who were present and who participated in the "mazy dance." This Sociable will be followed by others very soon.

A. J. REED, Grand Lodge, Eaton County, writes us that he would like to have a materializing medium visit his city, and says further, that a moderate recompense, good care and kind treatment would be bestowed upon such a medium. Mediums desiring to visit Grand Lodge should open a correspondence with Mr. Reed.

"BLACKFOOT'S" OFFER to send magnetized paper to the sick and afflicted has expired. The demand has been and still is great, and Mr. Bliss has expressed the desire that all may have an opportunity to test its merits at a small cost, and has concluded to furnish it to all who may desire in the future at ten cents per sheet, or twelve sheets for \$1. See advertisement in another column.

We would call the attention of our readers to the advertisement, on the sixth page, under the headline of "Philadelphia Mediums," where mediums' addresses can be found for nearly every phase of mediumship that is in demand at present. Our experience tells us that a sitting with some of the mediums named will prove a valuable investment of time and money to honest investigators.

An adjourned meeting of the Mediums' Defense Association of this city was held at Assembly Buildings last Sunday afternoon, and was very largely attended by mediums and their sympathizers. About forty persons joined the Association. Stirring addresses were made by Dr. R. C. Flower, Mrs. S. A. Anthony and many others. The meeting adjourned to meet next Sunday afternoon at the same time and place.

We have received Vol. 4, No. 1, of the *Rational Appeal*, published every Saturday by S. B. McCracken, Room 76, Seitz Block, Detroit, Mich. Bro. McCracken is making a strenuous effort to establish his paper and should be sustained by the Spiritualists and Liberalists of the country. Subscription price, \$1.10 per year; 60 cents for six months. Send for a sample copy.

LIBERAL LEAGUE, No. 173, was organized in this city, Friday evening, April 9th. The following named were elected as officers: President, Dr. R. C. Flower; Vice President, Mr. S. Wheeler and Mrs. Sada Bailey; Secretary, Geo. D. Coleman; Treasurer, J. O. Bentley; Councilors, J. M. Roberts, Henry Wiley, Mrs. C. A. Coleman and Mrs. E. A. Palmer. Committees were appointed to draft by-laws. Adjourned to meet at the call of the secretary.

Mrs. JAMES A. BLISS will hold a select seance for the materialization of spirit forms on Wednesday evening, April 28th, at this office. Persons desiring to attend will be obliged to secure their tickets in advance of the day on which the seance is held, as no person will be admitted to the room unless their names are registered before hand. Admission \$1.00. Tickets to be had of James A. Bliss, at this office.

We have furnished every minister and priest of the various denominations of Christianity in this city with the last two numbers of MIND AND MATTER. We have been informed by a medium in this city that no less than eight of them had called upon her for various reasons. Some went to warn her "to flee from the wrath to come," some to denounce and condemn, who went away with spiritual tests that made them wiser if not better men. Conscience will assert its right to censure sometimes, even if we do try hard to silence it. If these blind leaders of the blind would investigate the phenomena of Modern Spiritual-

ism with honest desire to know the truth, they would be better prepared to instruct others than they are at present.

M. J. MATTHEWS, writing to the *Rational Appeal*, says: "Allow me through your paper to suggest to all societies of Spiritualists and Liberalists and Liberal Leagues, to send messages of congratulation to D. M. Bennet, of the *Truth Seeker*, on his release from prison and return home, April 29th. Where no such societies are found, let the friends of freedom come together and organize, and then send their word of greeting." We cordially second Mr. Matthews' suggestion and submit the same to our readers for their consideration.

THE LIBERAL LEAGUE NEWS.

—The last three auxiliary Liberal Leagues reported organized are, No. 179 at Eureka, Nevada; Secretary, Henry W. Faust. No. 80, at West Pawlet, Vermont; Secretary, Paul Dillingham. No. 81, at Altoona, Kansas; Secretary, Dr. R. C. Sawford.

—Many of the leading Hebrews of this country are becoming interested in the Liberal League movement. Rev. Dr. Isaac M. Wise, editor of the *American Israelite*, of Cincinnati, writes to Prof. Rawson: "Permit me to state at once that I am in full sympathy with the work of the Liberal League, and will gladly open the columns of the *American Israelite* to a liberal discussion of its principles and propositions."

—I am pleased to learn that the Board of Directors of the National Liberal League are about to publish a pamphlet in the German language, containing the preamble and constitution of the National Liberal League, the resolutions and platform adopted at Cincinnati last year, the names of the officers of the N. L. L., instructions to form auxiliary Leagues, &c. In a few days I will be prepared to furnish a copy of the pamphlet to any one ordering it with 3-cent stamp.

—Kersey Graves writes from Auburn, Indiana: "I have spoken in ten counties in Indiana and have had grand success. I find many warm friends and zealous laborers, and my speeches are spoken of in the highest terms. I have got several Leagues on the way of formation. In fact the cause is booming in Indiana. The people in some places come many miles to attend my meetings, and I have in many places large and interested audiences. Those who desire to write to me should direct their letters to Richmond, Ind."

—Mr. W. E. Scott, of New York City, writes: "I am pleased to learn that the friends of the Liberal League movement in California propose to establish a publishing house. I believe though that the Liberals throughout the Union ought to support one large publishing house for the purpose of publishing Liberal tracts, to be distributed gratis. There are many people who can never be prevailed upon to listen to a Liberal lecturer, or read a Liberal paper, and never hear or read anything in opposition to superstition, as taught in the churches, who would read a small Liberal tract of one or two pages if it was thrown in their way. If I was a rich man I would obtain a million such tracts, pay my fare to San Francisco, and leave a quantity of tracts at every station."

—Dr. J. W. Woodworth, of Mayersville, Mo., writes: "I read from week to week in our most valued paper and hold outspoken defender of mediums, MIND AND MATTER, your interesting accounts of the movements and doings of the National Liberal League and of the organization of local auxiliary leagues. I am much interested in the movement, for it is one in the right direction, and it has my entire approbation. Just as soon as I can get out of my trammelled condition and work my way to my native North, as I very soon intend to, I will do all in my power to aid the League movement. As a healing medium, I will endeavor wherever I go to put our liberal friends in the way of establishing Liberal Leagues. I, therefore, write to request you to send me a quantity of the proper documents so that I can be in readiness at all times to organize a Liberal League whenever and wherever an opportunity offers. I will devote all the time I possibly can talking the matter up and urging the necessity of organization. I will report progress to you from time to time." Bro. Woodworth talks like a man who "means business," and I shall expect to hear a good report from him. I wish every Spiritualist lecturer and medium would follow his example.

Salamanca, N. Y. H. L. GREEN.

ALL persons accepting any of the following mediums' offers are not entitled to receive any other premium that we have offered in our advertising columns.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa. Dr. A. B. DOBSON.

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of MIND AND MATTER—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to MIND AND MATTER. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1319 Filbert St., Philadelphia, Pa.

A Vitapathic Physician's Kind Offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.
J. B. CAMPBELL, M. D., V. D.
266 Longwood St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 82.
To any person who will subscribe for MIND AND MATTER for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St.
To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
Mrs. MARY E. WEEKS.

Amanda Harthan's Liberal Offer.

Editor *Mind and Matter*:
SPRINGFIELD, Mass., 437 Main Street.
I will give to any new subscriber to MIND AND MATTER in this vicinity, one magnetic treatment, or one medicated bath, or two inhalations for catarrh, to help you in your noble work for mediums. Very respectfully,
A. HARTHAN, M. D.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.
Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Philadelphia Medium's Valued Offer.

936 N. Thirteenth St.
You may say in your paper that I will give a free sitting to any person who will subscribe for MIND AND MATTER for one year from date. Any person accepting this offer must bring a note with them, from your office, stating that they are entitled to receive the sitting.
Mrs. FAUST.

D. Higbee, M. D., Valued Offer.

BURTON P. O., Shiawassee Co., Mich.,
January 26th, 1880.
To the Editor of *Mind and Matter*:
DEAR SIR:—As I desire to augment the influence of your noble paper in its efforts to sustain true, but oft maligned and oppressed, sensitives or mediums, I make this offer through your columns. To all persons in the United States or Canada, sending me \$2.00, with age, sex, married or single, and leading symptoms of their disease, their occupation, color of hair and eyes; stating if their disease is hereditary; if married, how many children, and if marital relations are harmonious; I will make for all such a critical examination and valuable prescription, and send promptly to their full postoffice address. The two dollars shall bring to them MIND AND MATTER. This offer to remain open during my ability and existence of the paper.
D. HIGBEE, M. D.,
Eclectic Physician of 35 years practice.

PHILADELPHIA SPIRITUAL MEETINGS.

THE CO-OPERATIVE SPIRITUALISTS of Philadelphia, hold regular meetings every Sunday afternoon at 2.30, and evening at 7.30, at the Assembly Buildings Hall, S.W. Cor. Tenth and Chestnut streets. Mr. R. C. Flowers will occupy the rostrum Sunday April 18th. The public are cordially invited to attend.

THE FIRST ASSOCIATION OF SPIRITUALISTS—At Academy Hall, 8th and Spring Garden Streets. Every Sunday at 10½ a. m. and 7½ p. m.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 4th floor. Speaking and test circle every Sunday afternoon and evening.

THOMPSON STREET CHURCH Spiritual Society, at Thompson st. below Front. Free conference every Sunday afternoon, and circle in the evening.

LYRIC HALL SPIRITUAL ASSOCIATION.—259½ N. Ninth st. Free conference every Sunday afternoon at 2.30 o'clock.

PHILADELPHIA MEDIUMS.

Miss H. Lane, Clairvoyant and Electro Magnetic Healer, has removed from 131 Mt. Vernon St. to 780 North Eighth street. (Private entrance on Brown street.) Successful treatment of Diseases by hand or battery. Diagnosis from 9 to 10 a. m. every day free of charge. Office hours 9 to 12 a. m., 2 to 6 p. m.

Charles St. Clair, Developing and Healing Medium. Hall, 240 South Fifth street. Circle every Thursday evening. Sittings daily.

Mrs. Mary A. Lamb, Trance Test Medium, 668 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 391 N. 13th st. Select seances every Monday and Wednesday evening, 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily, for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Alfred James, Trance and Test Medium and medium for materialization. Private sittings daily at 711 S. Eighth St. Materialization seances on Tuesday and Friday evenings. Test and developing circles on Sunday and Wednesday evenings.

Mrs. E. S. Powell, Business and test medium, 259½ North Ninth Street, Philadelphia. Office hours, 6 a. m. to 6 p. m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. Ruth Graham, Trance and Clairvoyant Test Medium, from Baltimore, 241 South Sixth Street, Philadelphia. Sittings from 9 A. M. to 4 P. M. Entrance in basement.

Mrs. N. L. Finson, Electro Physician, Clairvoyant and Developing Medium. Developing Circle every Thursday evening. Medical consultation free, 1012 Vine st.

Mrs. A. E. DeHaas, Clairvoyant, examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2122 Brandywine street.

Mrs. J. S. Coleman, Cures Rheumatism, Neuralgia, and all other diseases by Magnetic and Electric treatment, at 1019 Ogden street, Philadelphia.

Mrs. Mary J. Millard, Trance Medium, 1135 South Eleventh street. Circles Tuesday and Friday evenings. Sittings daily except Saturday.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 6 P. M., at No. 1031 South Seventeenth Street.

Mrs. Sarah A. Anthony, Test Medium, 1129 South 11th street. Circles on Thursday evenings. Private sittings daily.

Mrs. Ida Wharton, Trance Test Medium—No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. George—Trance and Test Medium—No. 680 North Eleventh st. Circles on Tuesday evenings. Sittings daily.

Mrs. Thomas Matthews, 531 Butler street, North Philadelphia. Developing circle every Friday evening.

Madam Lambert, Clairvoyant and Test Medium at Mrs. Swales, No. 711 South Eighth St. Sittings daily.

Mrs. Annie Phy, Clairvoyant and Test Medium, No. 1011 Parker street. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a. m. to 9 p. m.

Mrs. Mary Ball, Clairvoyant, 1110 Carpenter street. Sittings daily.

Test Clairvoyant, Mrs. Loomis, 1872 Ridge Av. Sittings daily.

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Lines Dedicated to Mrs. Gracie D. P. Ransom, on the Death of Her Infant Son.

WRITTEN BY HER MOTHER.

Our darling boy came, a welcome guest,
On a cold and wintry night;
He came like a bird in its mother's nest,
From darkness into light.

We wondered what power had guided the steps,
Of our frail and delicate boy;
And brought him safe to our outstretched arms,
And gave us exquisite joy.

How our hearts went out to our infant son,
As we watched him day by day;
As his frail form rounded and budded to bloom,
Like the roses that blossom in May.

But the Angel of Death was hovering near,
To bear our boy away;
Our darling boy that came to us,
In the cold and wintry grey.

But he stayed his hand, this Angel of Death,
And took the form of a dove,
Till our hearts were inwoven with the life of our child,
In the silvery chains of love.

Till the summer had come and our baby had grown,
To a being much fairer than day;
Then this Angel of Death like a thief in the night,
Came and stole our darling away.

He bowed his sweet head, one calm summer night,
Like a flower that is torn from the stem,
And they hid him away in the cold dark grave,
Our boy, our beautiful gem.

Now our treasure is gone, and the sables of grief,
Clothe our hearts as we wander alone,
And mourn for our boy they have taken away,
That we thought was really our own.

His toys and his playthings are all laid away,
With a lock of his golden hair;
How bright were the days when he played with his toys,
No days will be ever so fair.

They told us that God had done this great wrong,
Had committed this terrible sin,
Of taking our baby and breaking our hearts,
To bring us nearer to Him.

But perch the thought for we could not believe,
That God in His infinite love,
Would break the heart-chains that Nature had forged,
And the threads that His own laws wove.

But we're faith to believe that our darling still lives,
And would woo us from our sorrow and grief,
But our ears are so dull we hear not his sweet voice,
More low than the fall of a leaf.

Though the coffin has hidden the casket away,
We oft feel that our treasure is here,
But our eyes are so blind we see not the bright form
Of his spirit that still lingers near.

Yes we feel that our darling is waiting outside,
He waits on that bright sunny shore;
And when life's fitful dream is over and passed,
We shall meet him to part never more.

Christianity Without an If.

We cannot in any way show the comparative merits of Spiritualism and Christianity, more clearly than by laying before our readers, the following letter from Mrs. Sawtelle, and the accompanying article clipped from *The Congregationalist*. They exemplify in the most vivid manner the fearful effects of the horrible teachings of what is designated the Christian religion.

WESTMINSTER, MASS., April 7, M. S. 33.

Editor Mind and Matter.

DEAR SIR:—Your package of papers received, and I have sent them in various directions, and I did not forget the clergy. May the seed fall upon good ground, for you are feeding the multitude with the bread of life—Truth, the only thing worth living or dying for.

I have met several times the lady with the "lost soul." I find it a case of Bible insanity. She seems sane in everything else but wretchedly miserable in that. Strange to some it would seem, yet I feel very happy in her presence. I laugh and I could dance. I tell her I know some of the brightest, happiest spirits come with me to see her, and that she yet will be saved by them. "You are a Spiritualist aren't you?" Yes, I reply. "Oh! give it up, it is of the devil—turn to Christ." I replied, Christ was a medium, a Spiritualist—did not he try to materialize when he walked to the village of Emmaus after His crucifixion, with two of His disciples, and they did not know Him until after he had vanished—just as our friends try to come to us as Christ had opened the way. Then she read to me from *The Congregationalist*, "Spiritualism without an if," by Rev. Wm. N. Meserve, Harwinton, Conn.

It is very strange that Mr. Meserve should discard the communications of the good spirits who came because a bad spirit presented itself, and call it from the Devil. I have had the presumption to send the Rev. my two last numbers of MIND AND MATTER. I suppose he thinks he has given the death blow to Spiritualism. It is very insulting to our beautiful philosophy of immortal life and to its workers, but I send the article thinking it may be of some use to you. Although this lady believes all scripture is inspired by God, she says he is cruel in this, "I will have mercy on whom I will and whom I will I will harden." She has a desire to be saved, but says the Lord has told her, "The smoke of her torments must go up forever," no end, no end, no end, after she has been there billions and billions of years, she has just as many more to endure with all the outcasts. Then she whispered to me, as she says the Devil does to her. I told her I could not be happy in heaven if she was in such a horrid place, and I would go too and seek her and bring her into the light of Love. How her face lit up for a moment and she put her arms around me and kissed me. But her words were, "You can't come between my soul and God, my fate is fixed." A case of obsession is it not? and should come under the care of Dr. Flower. I never knew before so many horrid passages are in the Bible until I heard her repeat them. I used to pick out the pleasant passages, but I told her I didn't read the Bible now, I preferred "Modern Inspiration"—God never limited inspiration to the Bible. Well the old ideas are exploding and we'll use them as stepping stones to the glorious Truth!

"Let in the Light, the glorious Light!
Brothers fear it never—
Darkness smiles and wrong goes right,
Let in light forever.

Let in light—when this shall be
Safe and pleasant duty—
Men in common things shall see
Goodness, Truth and Beauty."

Very truly yours, Mrs. A. F. SAWTELLE.

We see this poor suffering soul leaning upon the guidance and teachings of a so-called servant of God, who, forced to acknowledge the truth of spirit communion with mortals seeks to show that all communicating spirits are the devil or his angels. Because he, himself, fell a victim to the obsession of untruthful spirits, he yielded his reason and will to this fell influence and became the blind leader of his blind lady follower, both being made to antagonize the only truth that can relieve them of a mental condition more pitiable than death. But for the fearful influence of their Christian prejudice and their unreasoning faith in

time honored fraud, falsehood and ignorance as the true panacea of mortal ills, who can doubt that they would be healed of their infirmities by the light from the spirit-world. Mr. Meserve was, as he admits, enraptured with "Spiritism," as he calls Spiritualism, until he found the spirit communications to conflict with his pre-conceived religious errors, when his delight was changed into horror and he yielded himself a helpless victim to the spirit enemies of Spiritualism, that "Devil and his angels" who wrought such havoc with his reason as to lead him to discard the only light of truth that ever found its way to his benighted soul. Hear what he says:

"SPIRITISM, WITHOUT AN IF.

"By Rev. Wm. N. Meserve, Harwinton, Conn.

"This has to do with things I have seen. Although it is some years since I have had any direct contact with Spiritualism, yet my impressions remain quite vivid. I do not question the supernatural element in Spiritualism. I fully believe, and have no hesitation in saying so, that communication is held with unseen intelligences. Am I a Spiritualist? By no means! If there is anything on earth I antagonize with all the ardor and power of my being, it is Spiritualism. These unseen intelligences I believe to be the devil and his host.

"Let me relate something of the circumstances by which I reach this conclusion. Some years ago I was a member of a certain social circle, and we heard of this newism and how any circle might enjoy communication with spirits. It was decided to investigate. Some members of this circle were professing Christians—not one an infidel. At once we began to comply with directions, the details of which I need not describe. During the fourth sitting we heard raps. By means of an alphabet the medium was designated, and then began a series of long-continued manifestations, the genuineness of which I do not, and cannot question.

"No trickery was employed; there was no inducement. The circle was private, and the greed of money was in no wise connected with it from first to last. The circle not being large, and the relations between its members so intimate, and all possessing a simple spirit of investigation, I feel justified in saying with emphasis that the manifestations were wholly genuine. Raps came first, faint, scarcely heard, yet in a short time distinct enough so that after a few sittings they were loud, even very loud; sometimes so strong and fierce as to have been made seemingly with a heavy boot, or mallet. Yet no mark of violence was ever discovered. The table was made to move freely about the room, and this with no person touching it or near enough to do so. Then the medium began to write with great ease and fluency, and this without paying any attention to it; trance followed next, and strange scenes were enacted. "Materialization" was unknown to us. My belief concerning that is that it is unmitigated humbug.

"The character of these communications deserves mention. Naturally many religious questions were asked. At first no answers came that could arouse suspicion. Communications were decidedly moral and even distinctively religious. The fascination of this business is indescribable. To hold communication with spirits was wonderful; they professed to be departed friends; gave circumstantial evidence of their identity by innumerable recitals of past scenes. Night after night found this little circle of six or eight persons gathered around the familiar table conversing with familiar spirits.

"Richard" was the familiar spirit. His was the hand or foot that made things quake. His, generally, the grip on the wrist of the medium when writing was to be done. Can it be wondered at that a little knot of simple, honest investigators should have been carried captive by things so wonderful and seemingly so innocent? By little, insensibly, the tone of communication began to lower; so gradually as to disturb nobody. Question, insinuation, explanation, indeed every device of sophistry was employed, and so insidiously as to cause no suspicion until mischief was accomplished; for when bald doubt and horrid blasphemy came from the pencil of the medium, nobody seemed moved unduly, for it had been made known to us that the spirits were both good and bad.

"With the lapse of time the bad began to preponderate, and the good, or seeming good, became scarce. The Bible was scouted. Jesus Christ, other than a man, though a great one, was utterly denied. But how should we distinguish between the good and bad became the question; to which no satisfactory answer could be given. Then it was our eyes began to open; and then it was the power of fascination made itself felt.

"Spiritism is the deadliest serpent on earth because it possesses greatest fascinating powers. Connected with it is the supernatural. Divest Spiritualism of the lies which for greed's sake have been associated with it, and there remains a tremendous truth; a truth which is at the same time a gigantic lie. Our circle was startled, then frightened; and finally Spiritualism was abandoned. For one, I have never questioned the supernatural element contained in it. Diabolism is written on it; the Bible makes it indelible. I say it unhesitatingly—without an if—that Spiritualism is of the devil and his angels.

"For years I have held that this phase of infidelity is destined to do great harm in the world. 'Christian Spiritualism' (sacriligious conjunction!) I hold to be no whit better than avowed infidel Spiritualism. The former is bait to catch believers. There are many avowed Spiritualists; there are many interested in the doctrine and phenomena. Multitudes are sure to be swept into it should the tide turn that way. It is the one thing of all others calculated to deceive, if possible, the very elect. Its prophecies are false, its poetry driveling, its morality horrible, but it is supernatural."

If Spiritualists would display a tithe of the evidence of insanity that characterizes that article, they would not be allowed to run at large; and here we see the fearful effects of this man's influence over the mind of the lady who cited that article to show that it would be fatal to her to invoke the aid of beneficent spirits to relieve her from a fate infinitely worse than that of death itself—hopeless insanity. How long! oh, how long! will religious prejudice be able thus to work ruin among those who refuse the only relief that can come to their suffering souls? Not long if Spiritualists will stand by the media through whom the only truths in relation to man's future condition and present duty has ever and must in future come.

Sarah F. Breed, North Reading, Mass., writes: "Homeward" was duly received and we all pronounce it beautiful. Please accept thanks from us all individually and collectively."

BLACKFOOT'S WORK.

IMMEDIATE RELIEF.

Chicago, March 22, 1880.

Mr. Bliss—Dear Sir:—Your magnetized paper was distributed among the suffering, and one lady with rheumatism in her feet experienced immediate relief. Please send more immediately; you will find stamps within. God bless you in your efforts to relieve the suffering.

Yours, E. LOOMIS,
190 Walnut Street.

THAT "WEN" HAS DISAPPEARED

Kenosha, Wis., March 20, 1880.

James A. Bliss—Dear Brother:—Enclosed find nine 3-cent stamps, for which please send three sheets magnetized paper to this office, two for O. P. Hale, one for myself, Geo. Hale, Sr. Bro. O. P. Hale's wife has been benefitted from the use of the two received for asthma, but wishes to continue in hopes of a permanent cure. My wife is entirely relieved from her wen, but has other complaints for which we believe the further use of the paper will be useful. We feel very grateful to yourself and your spirit friends for what we have received, and believe you will in the end be rewarded. All the paper that has been used in this place has been attended with good results.

Yours truly, GEO. HALE, SR.

LUNG DIFFICULTY RELIEVED.

Williamston, March 15th, 1880.

Mr. Bliss—Dear Sir:—I want to thank you and your band for the "magnetized paper." I was suffering from a lung difficulty prevalent here, have received much benefit from wearing the paper upon my chest. My cough was very bad, I have worn it six days, am much better and am gaining strength every day, and as I see others are sending for paper the second time I would like you to send me some more. I would like to have my husband try it, he has had a cough a long time and I would like some also to use in our circles. I send nine 3-cent stamps, thanks for the picture of yourself. The paper MIND AND MATTER is read with interest here, and then we pass it to our neighbors. May prosperity attend all that are laboring in the vineyard for truth and light. The work is going bravely in Michigan. I have written to much already so will close. Yours truly,

Mrs. A. R. CABOT.

ANOTHER OF BLACKFOOT'S INDIANS COMING TO THE FRONT.

North Reading, Mass., March 21, 1880.

Mr. Bliss—Dear Brother:—I know every minute of your time is occupied and possibly you will not thank me for troubling you to answer even one question, but no one but yourself can tell me if in Blackfoot's band there is an Indian answering this description, i. e.: Tall, very tall, broad shoulders, large hands and feet, dark copper color, large black piercing eyes, and many feathers on the top-knot; said he should feel slighted if I neglected to mention the feathers; says he develops mediums (which is true in my case). The rest of the statement I hope you will be able to verify. I shall anxiously await your answer, for I do not like to be misinformed; but experience has taught me, "It is better to doubt all than to believe all." The magnetized paper was received and works like a charm. Many thanks to you and the noble old chiefs for your kindness. Please accept my heartiest congratulations to yourself and wife in your new found happiness. The chief says his name is "Black Bear," and says ask the "fellar" if it is not true.

Yours respectfully, SARAH F. BREED.

"GOOD-BYE, TOBACCO."

Thornton, Feb. 28, 1880.

Bro. James A. Bliss—Dear Sir:—As you propose keeping a record of the good work Blackfoot (or Blackmoccasin, as he called him to me) is doing, I will try to give you a correct account of my experience with him and your magnetized paper, and here allow me to state that I almost invariably, on receipt of MIND AND MATTER, feel the presence of spirits, and I am very certain these spirits are directly interested in the publishing of MIND AND MATTER in conjunction with the band or bands connected with that office.

About the time I determined to send for the magnetized paper (being from home), I had occasion to dine on a bit of fowl, something that usually causes me hours of bitter suffering at the stomach. It was the same upon this occasion. That evening a copy of MIND AND MATTER came. I was still suffering, and after retiring, some spirit calling himself "Black Moccasin" said he "cure me if I get paper." I had chewed tobacco up to that hour—thirty-nine years or more—and had often expressed myself too irresolute to think of again making a trial to give up the filthy habit. I arose the next morning without any definite thought of quitting or even trying to do so. I dressed myself and went about my work. I thought of my tobacco, but something induced me to let it remain in my pocket.

I glided along till midday very easy. I said, "Some one is helping me, and now is my time." I resolved to no more defile the fair face of Mother Earth, with her beautiful grass and flowers; nor among my good wife, by the sight of a filthy spittoon about the house; and with a very little struggle on my part I am sure of a victory. This was before the paper came. When it came I used it, and my stomach has been quite free from pain since. I heard the words, "Me cure you; me 'Black Moccasin,' medicine chief." If "Black Moccasin" is another Indian, I am certain "Blackfoot" brought him to me. If he goes by both names, then the riddle is solved, or may have made a blunder, as I am only impressionable. But I have been able to correctly personate hundreds of spirits through the noble gift. God and the angels be praised for this noble gift to me. I am certain that you, my brother, are a trustworthy medium from this simple experience of mine with his spirit helpers and co-workers.

Fraternally yours, W. JORDAN, M. D.

[Bro. Jordan, ask "Black Moccasin" if he is not a member of "Blackfoot's" band.—J. A. B.]

Spiritualism in Chicago.

During the month of January W. J. Colville, the well-known inspirational orator, has been delivering discourses every Sunday morning and evening in the Unitarian Church, corner of Monroe and Laflin streets; the building is large and convenient and will seat comfortably 800 persons; its organ is one of the finest in the city, and the society, under whose auspices Mr. Colville's lectures have been delivered, are to be heartily congratulated in having secured the services of Mrs. Morris as organist. This lady is a true musical medium, an earnest Spiritualist and a lady of rare culture and attainment. Her performances on the organ delight all hearers. She is, moreover, a very sweet singer; and, though by no means in affluent circumstances, is one of those generous souls who willingly gives her time and strength for the delectation of others, though frequently she receives no other reward for her services than the sense of having consecrated her talent to God and humanity.

Since W. J. Colville has occupied the pulpit the congregations have been very large, and under his inspired ministrations the evening audiences have so increased that before the commencement of the services there is not a vacant seat in the building. Equally large audiences are gathering in Boston to listen to the inspired words which fall so sweetly from the lips of that devoted servant of the spirit-world, Cora L. V. Richmond. This fact is sufficient to prove to every intelligent observer that however much success popular lectures may meet with when stationary, an occasional exchange of rostrums is in every way a desideratum.

The subjects of W. J. Colville's morning lectures on the Sundays of January were: "The Spiritual Outlook for the New Year," "The Permanent and Transitory Elements in Existing Theologies," "Free Will and Fate" and "The Mission of Spiritualism to Liberal Churches and Free Thinkers." Joseph Priestly has been the control on Sunday evenings. The controlling intelligences have given replies to multitudinous questions handed up to the desk in writing by members of the audience. The congregation have evinced the deepest interest, both by applause and the utmost quiet being maintained through a lengthy service.

In addition to the Sunday services a week evening meeting in the basement, held on Wednesdays and Thursdays alternately, has drawn out an eager crowd; and, as admission fee has been charged on week days, the funds of the society have been largely increased by Mr. Colville's visit to Chicago. The present position of the society is most encouraging and its prospects very bright.

On Fridays Mr. Colville has held receptions at No. 38 Ogden avenue. The parlors have been crowded to excess and many persons have received great light and encouragement from meeting Mr. Colville's spirit guides in a social way. But as certain parties have objected to the attendance being so large, Mr. Colville has reluctantly informed his friends that these pleasant meetings were at end. No sooner, however, was it known that the receptions there were no longer open to any but a favored few, than ladies and gentlemen holding high positions in the city threw open their drawing rooms gladly, and the closing of one door has led to the opening of many. Lack of time alone prevents Mr. Colville from speaking in hundreds of drawing rooms in Chicago.

Following the direction of his spirit friends he delivered a lecture under the influence of his spirit mother, in Union Park Hall, West Madison street, on Thursday evening, January 15th. The gathering was a large and noble one—the house was packed. The subject chosen was "The True Position and Divine Mission of Woman." Great satisfaction was given to a very large majority of the cultivated audience who heard the lecture. A few of the pharisaical order, who think everything relating to man's practical work on earth to be on too low a plane, did not indorse the views of the speaker, but these are very few in number. Usually a most harmonious feeling pervades every meeting, and the Spiritualists and Liberalists of Chicago prove themselves a noble army of workers foremost in every good work.

After fulfilling an engagement in Cleveland, Ohio, Mr. Colville will return to Chicago in time for Sunday, February 8th, and remain in that city until the end of February. He has received a multitude of calls in all parts of Illinois, Ohio, and Indiana, but is reluctantly obliged to decline many, as his time is so fully occupied. Before ceasing to speak of Chicago matters, we cannot fail to allude to the mediumship of Mrs. Simpson to whom Mr. Colville alluded in his lecture on Sunday, January 18th. Her manifestations take place under such absolutely satisfactory conditions that Spiritualists and skeptics alike are filled with wonder and admiration at the conclusive evidence her mediumship affords in proving the operations of power and intelligence outside of medium and sitters. This lady is located at 24 Ogden avenue. Her neighbor, Mrs. Standfast, whose residence is 22 Ogden avenue, is also giving most satisfactory test communications.

Other mediums in the city we shall allude to in our next letter. There are indeed many concerning whom we could not speak too highly. Spiritualism in Chicago is eliciting the attention of the most intellectual and cultivated minds in the city. Apologizing for this intrusion on your valuable space, I remain yours for the truth, BRUNO.

[The above communication was laid by for publication at the time of its receipt, but was subsequently overlooked. We deem the information too interesting to lose and therefore publish it at this late date.—Ed.]

Anna W. Hyde, of West Oakland, Cal., writes: "Enclosed you will find \$2.15 for your paper for one year and the picture 'Birth-place of Modern Spiritualism.' Through the kindness of a Philadelphia friend I received a few copies of your precious paper. Seeing that it deserves a large circulation I will follow her example, believing that much good can be done that way. I am glad that God has raised one man strong and brave enough to stand by and protect our poor and struggling materializing mediums. May his holy angels bless you evermore."

F. Wingate, Bedford Station, Mich., writes: "Enclosed find pay for MIND AND MATTER for three months longer. I lend it—got one subscriber in Allegan. They like it very much. Got magnetized paper for five or six, who have received benefit from its application. One was cured of inflammation of lungs and spitting of blood, who took no medicine, only applied the paper. You will hear from her soon. Thousands will thank you for the stand you take in defence of mediums. Angels guard you from all harm from your enemies."